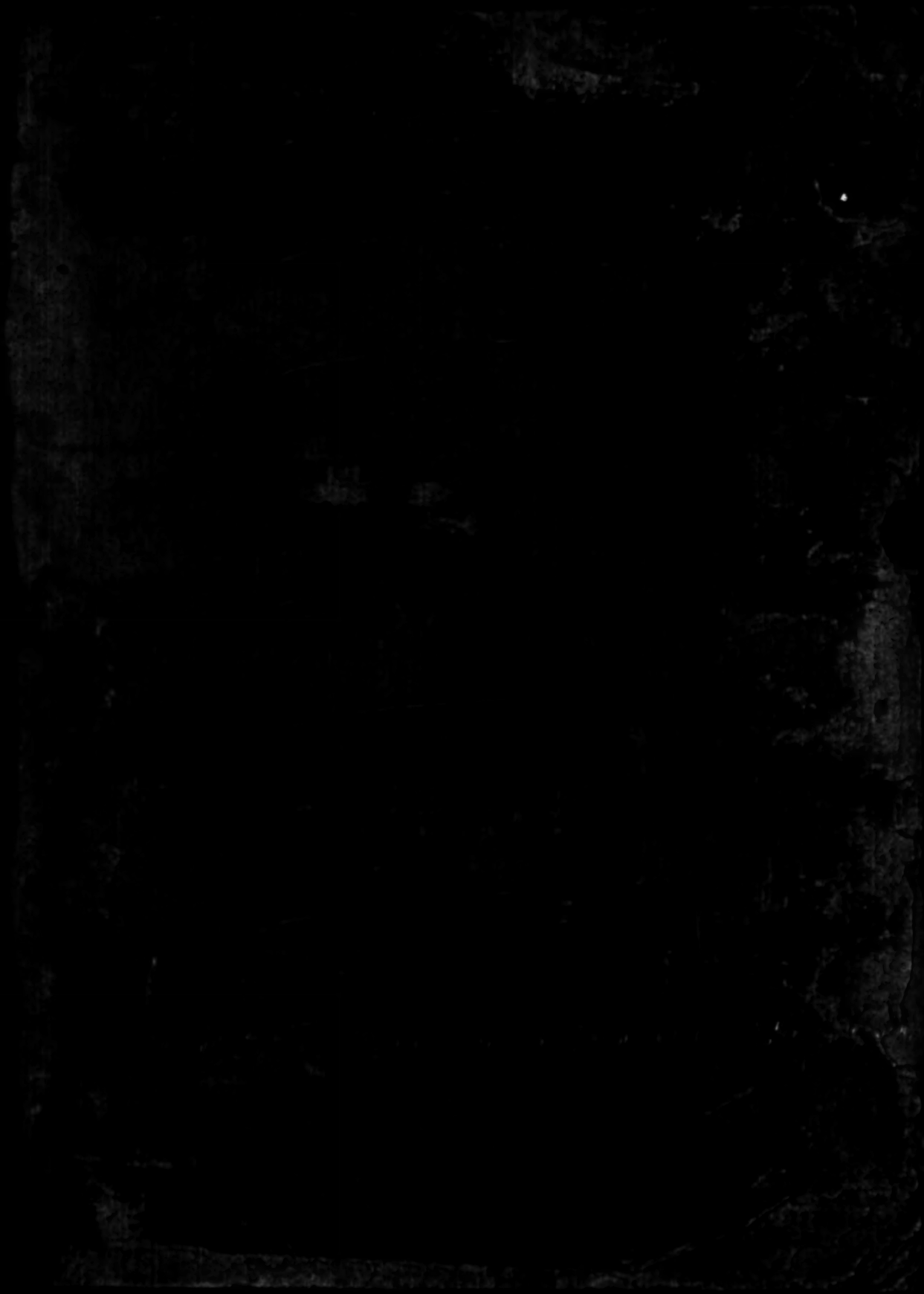

The Printer to the Reader.

Some perhaps will marueilat the newe impression of thys boke/ and so muche the more will they wonder/ becaule they shall see/ that with great confidence & boldnes (notwithstanding our most gracious Princes late published proclamation/ procured rather by the Bishops/ then willingly sought for by her maiestie/ whose mildnes is such/ that she were easyer led to yelde to the proclamation of the highest/ then be[illegible] to proclaime any thing against hym/ were it not for the subtil perswallions [illegible]ked dealings of thys horned generation/ as by their false doctrine and cruel [illegible]ises is to bee seene) and by the speciall motion of Gods spirite/ and hys protection/ it hath bene both attempted and ended. But cease to muse good christian reader/ whosoeuer thou art: and learne to know/ that no lawes were they neuer so hard and seuere/ can put out the fyre of Gods spirite in hys children/ nor any cruelty/ though it stretched it selfe so far/ as to shedyng of bloud (from which kynde of dealing the Bishops are not cleare (as the Prysons in London/ the Gatehouse at Westminster. &c. can witnesse) the Lord for geue them and vs our sinnes) can discharge the sayntes and seruauntes of the Lord/ from going forwarde in that which is good. For the profite therefore of the godly and their instruction/ haue we hazarded our selues/ and/ as it were cast our selues into suche daungers and troubles as shalbe layed vpon vs if we come into ye hãds of the persecuting Bishops. From the which pray the Lord if it be hys will to deliuer vs/ if not/ yet that it would please hym to geue vs both patience/ to beare what so euer he shall geue them power and liberty to lay vpon vs/ and constancy also to continue in hys truth and the profession thereof/ vnto our liues end. Farewell in the Lord and prayse God for thys worke.

I. H.

Faultes escaped.

Page. 2. line. 14. for arme/ read armye/ pa. 60. line. 30. for thys spirite/ read hys spirite.
Page. 39. line. 41. for when/ read whom. pa. 39. line. 47. for against them/ read against hym.
Page. 16. line. 17. for appose/ read oppose. pa. 13. line. 31. for soipon, read soipon, and for pregoron, read pregoros, pa. 10. li. 41. for kairoutiche, read kairou tyche, pa. 69. for diocesis, diocesis.
Page. 9. line. 16. put a comma at speache/ and a full poynt at bie.
Page. 106. line. 12. for to breake/ read doe breake.
Page. 118. line. 31. in the ende therof adde/ whych thyng also D. Doctor graunteth.
Page. 127. line. 6. for I beleue/ read I will beleue. page. 127. line. 8. For the apostles/ read For the false Apostles. page. 129. line. 51. for and more in the/ read and more to in the.
Page. 130. line. 41. for sole meditation/ read sole meditation. page. 137. line. 49. for and that it is/ read and it is. page. 138. line. 4. for ingenium, read ingenium. page. 138. line. 14. for necessary/ read necessarily. page. 141. line. 14. for there is greater/ read there is a greater.
Page. 143. line. 32. for and other/ read an other. page. 144. line. 7. for here vpon/ read hereunto.
Page. 144. line. 51. for celebratyng in one kinde/ read celebrating it in one kinde.
Page. 146. line. 18. for the other died in/ the other died only in. pa. 160. li. 23. for lute/ read true.
Page. 163. line. 43. for there were many/ read there were very many. page. 174. line. 1. for Ambrose/ read Ambrose. page. 188. line. 19. for in England/ or in Ireland/ read and in England.
Page. 189. line. 8. for bicarse/ read bicarse. page. 196. in the margent/ for Concil. Valense. read Concil. Valense. page. 101. in the margent/ adde [illegible] Augustin. lib. 1. de consolatione mortuorum. cap. 4. page. 107. line. 41. read for catecosmen, read catechumen.
Page. 205. line. 21. for poslel. to/ read apostles.
Page. 210. line. 46. and other thynges/ and do other thynges. pa. 214. li. 15. for labon, read labon.
Page. 215. line. 10. for or so much beer pucb of/ read or so much as pertayneth.

A short Table of the principall points/ contented in this booke made according to the order of the Alphabet.

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To the Church of England, and
ALL THOSE THAT LOVE THE TRVETH IN IT.

I. C. wisheth mercy and peace/from God our fa-
ther, and from our Lord Iesus Christ.

As our men do more willingly go to warfare/and fyght with greater cou-
rage agaynst straungers/then agaynst theyr countreymen: so it is with me
in thys spirituall warfare. For I would haue wyshed that thys contro-
uersy had bene with the Papistes/or with other (if any can be) more pe-
stylent and professed enemyes of the church: for that should haue bene les
griefe to wrytte/ and more conuenient to perswade that which I desire. For as
the very name of an enemy doth kyndle the desire of fyghting/ and stirreth vp
the care of preparing the furniture for the warre: So I can not tell how it com-
meth to passe/ that the name of a brother slaketh that courage/ and abateth that
carefulnes which should be bestowed in defence of the truth. But seeing the truth
ought not to be forsaken for any mans cause/ I enforced my selfe/ considering
that if the Lord myght lay it to my charge/ that I was not for certayne consi-
derations so ready as I ought to haue bene to publyshe the truth/ he myght iust-
ly condemne me/ if being oppugned and slaundered by others/ I should not
according to that measure which he hath dealte vnto me/ and for my small hab-
litie defend it/and deliuer it from the euill report that some endeuor to bring vpon
it. And as vnto other partes of the gospell/ so sone as the Lord openeth a dore for
them to enter in/there is for the most part great resistance: so in thys part concer-
ning the gouernment and discipline of the church/ which is the order which God
hath left/ as well to make the doctryne most effectuall/ and to geue as it were a
sharper edge vnto the preaching of the word/ as also to be a wall to keepe it/ and
make it continue among vs/ I see there be sondry letres/ which doe as it were
with weapons stande vp to stoppe the passage/and to hynder that it should not
be setled amongst vs. With the which albeit I wrastle hande to hande in thys
booke/ yet for as much as we haue all dronke so deepe of the cuppe of vntruth/
that we do not only stumble at blockes/which other men lay in our way/ but of-
tentymes we gather letres vnto our selues in tramping a preiudice agaynst the
truth: I thought good to note shortly what those stumbling blockes are/and al-
though I can not remoue them/ yet to geue warning of them/ and to lende my
hand to the weaker and simpler sort to helpe to ouerstride them.

The offences which are taken herein/ be either in respect of the cause/ or in
respect of those/which seeke to defend/and promote the cause. The cause is char-
ged first with newnes/and strangenes/then as author of confusion/and of disor-
der/and last of all as enemy to princes/magistrates/and common wealthes. For
the first/besides that it is no sufficient challenge/ to say it is new: strange/ there
is no cause why it should be counted new/which is confessed of those which mis-
like it/ to haue bene for the most part/ vsed in the Apostles tymes/ nor why it
should be esteemed straunge/ which is vsed now farre/and neare/ of thys: that
side the sea/and of no strangers/ but of those which are of the houshold of faith.
And it shall more largely appeare in thys Booke/that thys is no innouation/but
a renouation/and the doctrine not new/but renued/no straunger/but borne in Sy-
on/ whereunto (it being before vnuskilfully banyshed) ought now of right to be
restored.

And of confusion & disorder it is yet more vntruely accused. For iustice may
be as well accused for doing wrong/as thys doctryne/ for bringing in disorder/
whose whole worke is to prouyde/that nothyng be done out of place/out of time/
or otherwise/then the condycion of euery mans calling will beare: which putteth
the people in subiection vnder their gouernours/the gouernours in degree/and

To the order

no innouation
but a renouation

order one vnder an other / as the Elder / vnderneath the Pastor / and the Dea-
con / vnderneath the Elder / whych teacheth / that a Particuler church / shall giue
place vnto a Prouinciall synode / where many churches are / and the Prouincial /
place vnto a Nationall / and likewyse that / vnto the Generall / if anye be / and all vnto
Christe / and his worde. When on the contrary parte / those whych stand against
thyse doctrine / are thereby compelled to bryng into the churche great confusion /
and marueilous disorder / whileste the pastors office is confounded wyth the dea-
cons / whileste women do minister the sacraments / whych is lawful only for men:
whileste priuate men do that / whych belongeth vnto publicke persons: whileste
publicke actions / are done in priuate places: whileste the church / is shuffled wyth
the common wealth: whileste ciuill matters / are handled by Ecclesiasticall per-
sons / and Ecclesiasticall / by those whych be ciuill: and to be short / whileste no of-
ficer of the church keepeth his standing / and one member doth take vpon it / the
office of an other. Which thynges as they hazard the arme / and destroy the body:
so they do presently hinder / and will shortly (if remeady be not prouided) vtterly
ouerthrowe the churche. And therefore vnles good order be in that whych was
brought into the church by poperye / and confusion in that whych was left vnto
the church by the Apostles / and that it be order / that publike actions / should be
done in priuate places / by priuate persons / and by women / that is appointed to
be done by men / and confusion / when the contrary is obserued / and finally / vnles
order / haue an other definition or nature / then hytherto hath bene read / or heard
of / there is no cause / why this doctrine which containeth the discipline / and go-
uernment of the churche / should be thus shamefully slaundered wyth confusion /
and disorder.

For the third poynt / whych is / that it is an enemy to magistrates / and the
common wealth: if it be enough to accuse wythout proufe / to say and shewe no
reason / innocency it selfe shall not be giltles. Thys doctrine was in times past /
euen by their confession / which wryte against it / a friend vnto princes and magi-
strates / when princes / and magistrates were enemies vnto it: and can it nowe be
an enemy vnto princes / and magistrates / whych are frendes vnto it? It helped /
and vpholded the common wealths / whych were gouerned by tyrantes / and can
it hinder those / whych are gouerned by godly princes? And in whor is it an en-
emy to princes / and magistrates? Note the variance / set downe the enemitie.
If the question be / whether princes / and magistrates be necessary in the church /
it holdeth / that the vse of them / is more then of the sunne / wythout the whych
the world cā not stand. If it be of their honor / it holdeth / that wyth humble sub-
mission of minde / the outward also of the body / yea the body it selfe / and all that it
hath / if neede so require / are to be yelded / for the defence of the prince / and for that
seruice / for the whych the prince will vse them vnto / for the glory of God / and
maintenance of the common wealth. If it be asked of the obedience due vnto the
prince / and vnto the magistrate / it answeareth that all obedience in the Lord / is
to be rendred: and if it come to passe / that any other be asked / it so refuseth / that it
disobayeth not / in preferring obedience to the great God / before that whych is to
be geuen to mortall man. It so refuseth / that it submitteth the body / and goodes
of those that professe it / to abide that whych God will haue them suffer in that
case. And if it be shewed / that thys is necessary for the church / it can not be / but
profitable for the common wealth: nay the profit of it / may easly appeare / for that
by the censures / and discipline of the church / as they are in thys booke described /
men are kept back from committing of great disorders of stealing / adultry / mur-
der. &c. whileste the smalleste faultes of lying / and vncomely iesting / of harde and
cholericke speaches / whych the magistrate doth not commonly punishe / be cor-
rected. And vndoubtedly / seeing that the church / & common wealth / do embrace /
and kisse one an other / and seeing / they be like vnto Hypocrates twinnes / whych

were

were sicke togither/ and well togither/ laughed togither/ and weeped togither/ and alwayes like affected: it can not be/ but that the breaches of the common wealth/ haue proceeded from the hurtes of the church/ and the wants of the one/ from the lackes of the other. Neyther is it to be hoped for/ ꝑ the common wealth shall flourishe/ vntill the church be reformed. And it is also certaine/ that as the church shall euery day more/ and more decay/ vntill it be made euen wyth the ground/ vnles the walles be builded/ and the ruines repaired: so the weight of it (if it fall) will eyther quite pull downe the common wealth/ or leaue it sicke/ as none wyth feare God/ will take any pleasure in it. For seing Salomon sayth/ ꝑ by wisdom (wyth is the word of God) kings do gouerne/ and princes do beare rule/ it can not be/ but as ꝑ wisdome is either contemned/ neglected/ or otherwise abridged of hir free and full course/ so princes/ and magistrates/ and consequently their common wealthes/ either goe to wracke/ or decay/ or at the least/ want so much of their flourishing estate/ as there wanteth of that worde of God/ which he hath appointed to be their stay. And howsoeuer (before the comming of our sauioure Christ) amongst the Athenians/ Lacedemonians/ and Romanes/ and since hys comming in diuers places/ where hys wisedome hath not bene heard of/ there may seme to haue bene some shewes of either flourishing/ or tollerable cõmon wealthes/ yet neither haue those endured/ but according to the prophesye of * Daniel/ haue bene broken all to peeces: so that there is not so much of them left/ as a sheerde to fetche fire in/ neither yet can those kingdomes/ wyth haue the knowledge of the gospel reuealed vnto them/ loke for that long suffering/ and patience of God towardes them/ wherewith these ignorant kingdomes haue bene borne with. For as the benefite is greater towardes these/ then towardes the other/ so is the iudgement swifter agaynste them/ then againste the other/ if that grace wyth was not offred vnto them (being offered vnto these) be refused/ and made light of. And in these especially is/ is shall be fulfilled/ that wyth the Prophet * Esay sayeth/ that it shalbe in the later dayes/ that euery nation and kingdom wyth shall not serue the church shalbe destroyed/ as of the other side/ the full/ and wholy placing of our sauior Christ in his throne/ is the perpetuall stay/ and stayed perpetuitie of all princes in their seates. And therfore/ if this boke shal come/ into the hands of any/ that haue accesse vnto her maiestie/ the head of this cõmon wealth/ or vnto her most honorable counsel/ the shoulders therof/ my humble suite/ and hearty request/ in the presence of God is/ that according as their callings will suffer them/ they will put them in remembrance of these things/ wyth otherwise they know better then I/ and that they would set before them/ the example of Moses/ who was not contented to haue brought the people out of Egipt/ but would very faine also/ haue conducted them into the land of Canaan: that is/ would gladly haue bene the instrument/ of the ful/ and wholy deliuerance of the people. And seing that the Lord doth offer vnto them this honor/ which he denied vnto his seruaunt Moses/ that they would not make them selues guilty of so great vnthankfulnes/ as will folow of the forsaking of so incomparable a benefite. That her maiestie especially/ and her most honourable counsaile/ would set before them the example of * Dauid/ who although he made a great reformation/ of those things wyth were defaced by Saule/ yet he was not content/ that the Arke of the Lord/ should dwell vnder a tabernacle/ and therfore desired marueilously/ that he might build the temple vnto the Lord. And seing that ꝑ Lord hath graunted that vnto them wyth he denyed vnto his seruaũt/ that they wold not be narrow/ and straight in them selues/ seeing the Lord openeth the treasures of his goodnes so largely vnto them. That they would set before them/ the zeale of * Zerubbabel/ who although he had (after the returne out of captiuitie) abolished Idolatry/ laid the foundations of the temple/ and set vp an altare vnto god/ whereupon the mourning and ensuing sacrifice were daily made/ yet being abmonished

1. Pet. 2.

2. Dan. 2. 34.

60. chap. 12.

3. Deut. 25.

Ex. 11.

2. Sam. 7. 2. Psal. 132.

Esra. 3. 3. 10.

Agg.1.14. shed by the Prophet Aggey / that God woulde not be pleased / vnles the temple also were fully buylded/ byd (all feare of the nations rounde about/ and other busynesses laid aside) cause it forthwith/ and with all possyble speede/ to be made an ende of. Finally/ that it would please them/ to consider the examples of * Iosias/ 2.kin.22.23. * Ezechias/ and * Iehoshaphat/ who are therfore/ to their everlasting commen- 2.kin.18. dation praysed/ of the holy ghost/ for that/ they made whole / & through) refor- 2.Chr.17. mations/ whereas the honor of other some (albeit they were otherwise good) is stayned/ and caryeth the marke of their imperfection/ by this and like exception/ that although they did such good thinges/ and such/ yet they left also such / & such vndone. Which I do not speake/ as though we had not already/ by her maiesty especially/ and afterwarde by their honors handes/ receiued a singuler benefite/ but that we hauing the whole/ might haue our hearts/ and mouthes filled with the prayse of God/ and continue the possession of that which we haue/ which otherwise for our vnthankfull refusall/ shall be taken away. Wherin as we haue especiall regarde / that the name of God shoulde be magnified/ not by vs alone/ but by our posterity to the worldes end: so is it not the smallest part of our care/ that her maiestie/ and your honoures/ to whom we are so deeply bound/ and of whom we haue receiued so singuler benefites of peace/ and preaching of the gospel/ myght with your successions continue/ and flourish amongst vs for euer. But the desire of reformation/ and feare of Gods heauy wrath to come vpon vs/ hath caried me further heerein/ then I purposed. I will therfore make an ende of these poynts/ considering that the vntruth of these accusations of newnes and straungenes/ of disorder and confusion/ of being enemy to princes and common wealthes/ shall better appeare in the discourse of thys boke.

Amongst & offences taken by occasion of those/ which prefer this doctrine/ this is the chefest/ that comparison being made betweene those excellent men/ both in vertue/ and learning/ which suffered for the testimony of the truth/ & betweene vs/ of the one side: Also betweene the Archbishops/ Bishops/ Deanes/ & Archdeacons which now are/ and vs on the other side: it seemeth vnto many/ that it is not lyke to be good/ which was not founde out by those excellent personages/ and which being now propounded/ by men of no great shew/ is either mislicked/ or at the least/ by no open approbation alowed/ of those which cary greater countenances/ and be in greater dignities.

Vnto the first/ although answer is made more at large/ in this boke/ yet I will adde thus much/ that as for my part/ I confes my self/ to be a great deale inferior vnto the least of them: so the omitting of these necessary thinges/ ought to be no more prejudice against them/ or against those that prefer them/ then & omitting of the celebration of the feast of tabernacles/ so many hundreth yeres/ by so many good high priests/ in the raignes of so many good Kings/ was prejudicial vnto & ministers/ which caused it to be celebrated/ when the people returned out of their 2 Chap.17.18 captiuitie/ for it appeareth in the boke of Nehemias/ that & feast of tabernacles/ which was commaunded of the Lord to be celebrated euery yeare/ was not celebrated in such sort/ as it was commaunded in the law/ from the dayes of Iosua/ the sonne of Nun/ vntill the returne of the people from their captiuitie. And yet were there/ in this space/ diuers bothe iudges/ and kings/ both priestes/ and prophets singulerly zealous/ and learned. If therfore the omitting of so necessary a thing/ so many hundreth yeares/ by suche godly zealous learned persons / could not bring any prescription/ against the truth: the lacke of this necessary discipline/ by the space of. 30. yeares / through the ouersight of a fewe (if they be compared with that multitude) ought not to be alledged/ to keep it out of the church.

The dignitie also/ and high estate of those/ which are not so earnest in this cause/ can not hinder it/ if we consider/ the wisdome of God/ almost from time to time/ to confute/ and to shew it self most in setting forth his truth/ by the simplest

and

and weaker sort/by contemptible/ and weake instruments/ by things of no be-
lue/to the end/that when all men see the baseness/and rudenes of the instrument/ 1.Cor.1.17.28
they might the more wonder at the wisedome/ and power of the artificer/ which
wyth so weake/and foolishe instruments/ bringeth to passe so wise/ and mighty
thynges. And if men will wyth such an eye of flesshe/loke vpon matters/they shall
condemne that excellent reformation/vnder the godly king Ezechias/wherein the
holy ghost doth so highly commend: in wherein it is witnessed/that the Leuites/ 2.Chro.29.34
which were a degree vnder the priests/ were more forward/ and more zealous/ 2.Chr.30.15.
then the priests them selues. Yea wherin it is witnessed/ that the people were
yet more earnest / and more willing / then either the Leuites / or the priestes.
Which thing/if euer/is verified in our time. For when I consider the zeale for
religion/ which sheweth it selfe/ in many/ as well of the nobility/ and gentry of
this realme/as of the people/their care to continue it/and aduaunce it/their vo-
luntary charges to maintaine it/their liberality towards them/which bend them
selues that way/ as I do therby conceiue some hope / of the fauourable counte-
naunce/and continuaunce of Gods goodnes towards vs: so I can not be but a-
shamed of mine owne slackenes/and afraid of the displeasure of the Lord/for that
those/ whose proper worke thys is especially/ and which should beare the stan-
darde/and cary the torches vnto the rest/are so colde/ and so careles in these ma-
ters of the Lord.

And I humbly craue / and most earnestly desire of those/ which beare the
cheefe titles in the Ecclesiasticall functions / that as we doe in parte correct oure
negligence/by the example of the forwardnes/and readines of the people: so they
would suffer themselues/to be put in remembrãce of their duetties/ by vs/ which
are vnderneath them/and that they would not neglect thys golden gift of Gods
grace/in abhominishing them/because the Lord doth offer it in a treene/or earthen
vessell/but that they would first consider / that as * Naaman the Syrian prince/ 2.Kin.5.4.14
receiued great commodity/by following/the aduise of his maide/and after/of his
man: And * Abigael being a wise woman/singuler profit/ by obeying the coun- 1.Sam.25.18
sell of her seruaunt: so they may receiue oftentimes profitable aduertisement/ by
those/which are in lower places then they them selues be. Then let them thynke
that as Naaman was neuer the les noble/for obeying the voyce of his seruaunts/
nor Abigaell neuer the les wise/ because she listened vnto the wordes of her man/
so it can not diminishe their true honour / nor empaire the credite of their godly
and vncounterfait wisedome/if they geue care vnto that/which is spoken by their
inferiours.

And last of all/ that as/ if they had not listened vnto those simple persons/
the one had pearished in his leprosie / the other had bene slaine with her husbãd
euen so/if they shall for any worldly respect of honor/ riches/ or feare of being ac-
counted eyther vnaduised in taking this course/or light/or inconstãt in forsaking
it/shoy their eares against thys louing admonition of the Lorde / they prouoke
hys anger / not against their health / or against their life/ but against their owne
soules/by exercising of vnlawfull authority/and by taking vnto them partly such
things/as belong by no meanes vnto the church/and put thy which are common
vnto them/wyth the whole church/ or els wyth other the ministers/ and gouer-
nors of the same/whereof I beseche them humbly to take the better hede/ for that
the iudgement of the Lord fall be vpon a great part of them/by so much the hea-
uier/by how much/they haue not only beleued the gospel/but also haue receyued
this grace of God/that they should suffer for it. So that if they will neither take
example of inferiors their superiors the nobles of this realme/ nor be aduertised by
those of the lower sort (wherin we hope better of them) yet they would remember
their former times/and correct them selues/by them selues. And sins they haue
bin content for the gospels sake/to quit y necessary thynges of this life/ they wold

ner thinke much/for the discipline/wherch is no small parte of the gospel (hauing both things necessary and commodious) to part from that/wherch is not only in them superfluous/and hath nothing but a vaine ostentation (wherch will vanish as the shadow) but also is hurtfull vnto them/and pernicious vnto the churche/wherch thing I do more largely/and plainly lay forth in thys boke.

Another exception against the fauorers of this cause/is taken/for that they propose it out of time/wherch is that the Iewes sayd/that the time was not yet come to build the Lordes house: but it is knowen/what the * Prophet answered. And if no time were vnseasonable/in ſ kinde of materiall building/wherin there be some times (as of summer) more opportune and fit then others: howe can there be any vntimely building/in this spirituall house/where as long/as it is called to day/men are commaunded to further thys worke. And as for those which say we come to late/and that this should haue bene done in the beginning/and cannot now be done/wythout the ouerthrow of all/for mending of a peece: they do little consider/that * S. Paul compareth that which is good in the building vnto gold/and siluer/and precious stones/and that wherch is euil layd vpon the foundation/vnto stubble/and hey/and wode. Likewise therfore/as the stubble and the hey/and the wode be easely by the fire consumed/wythout any losse vnto the gold/or siluer/or precious stones: so the corrupt thynges in this building/may be easely taken away/wythout any hurt/or hinderance vnto that which is pure/and sounde. And if they put such confidence in thys similitude/as that they will therby/wythout any testimony of the word of God/stay ſ further building/or correcting the faultes of the house of the Lorde (wherch by his manifest commaundement ought to be done wyth all spede) then besides that they be very vncunning builders/wherch can not mende the faultes/wythout ouerthrow of all/(especially when as the fault/is not in the foundation) they muste remember/that as the meane/wherch is vsed to gather the children of God/is called a teaching/so is it called a planting. And therfore as dead twigs/rotuous/and superfluous braunches/or whatsoeuer hindreth the groweth of the vine tree/may be cut of/wythout rooting vp the vine: so the vnprofitable thynges of the church/may be taken away/wythout any ouerthrow of those thinges/wherch are well established. And seeing that Christ/and Belial can not agree/it is straunge/that the pure doctrine of the one/ſ the corruptions of the other/should cleaue so fast togither/that pure doctrine/can not be wyth her safetie/severed from the corruptions/when as they are rather like vnto that part of Daniels image/wherch was compounded of clay and iron/ſ therfore could not cleaue/or sticke one wyth an other.

It is further sayde/that the sitters for wante of thys zeale/are contentious/and in moouing questions/giue occasion to the papists of slaundring the religion/and to the weake of offence. But if it be found to be both true which is propounded/and a thing necessary about which we contende/then hath thys accusation no grounde to stande on. For peace is commended to vs/wyth these conditions/* if it be possible/if it lye in vs. Now it is not possible/if wyth not in vs/to conceale the truth/* we can do nothing agaynst it/but for it. It is a prophane saying/of a prophane man: that an vniust peace/is better then a iust warre. It is a lewde saying/of an heathen man/Against * euils helpe bee wise. It is good to consent for good thinges. The papistes haue no matter of reioycing/seeing they haue greater/and sharper controuersies at home/and seeing thys tendeth/both to the further opening of their shame/ſ thrusting out of their remnantes/which yet remayne among vs. The weake may not be offended/considering (ſ euen in the church of God/and among those of the church) there hath been as great varietie of iudgementes/as there are. For what soeuer controuersie there was/then whether we shall rise agayne or no/whether circumcision were necessarie/or be abolished/all those which be already/had yet the right/vnto fellowship of

1. Agg. 1. 3. 4.

4. Cor. 3. 12. 13.

2. Cor. 6. 15.

Exp. 2. 42. 43.

Rom. 12. 18.

2. Cor. 10. 8.
2. Cor. 13. 8.

of the * Corinthes/the other was first in * Jerusalem and Antioche/and after in the churches of * Galatia/ and yet they the churches/ and that the true religion/ which was there professed. And it is to be remembred/ that these controuerseyes for the most part/are not betweene many. For sondry of those thinges / which are comprehended in the answere to the Admonition/ haue (as I am perswaded) few fauourers/of those especially/ which are of any stayed / or sounder iudgement in the scriptures/and haue sene/or red of the gouernment / and order of other churches: so that in deede (the father of that answere excepted) we haue thys controuersy oftentymes / rather with the papistes / then with those which professe the gospell/ as we do. And whereas lack of all/it is sayde/ that thys proceedeth of enuy/of singularitie/ and of popularitie / although these be no sufficient reasons against the truth of the cause / which is neyther enuyous/singular / nor popular/ and although they be suche / as myght be seuerally / by great lykelyhodes / and probalyties refuted/yet because the knowledge of these thynges / pertaineth only to God which is the searcher of the hart and raynes / and for auoyding of too much tediousnesse / we will rest in his iudgement/ tary for the day wherein the secretes of hartes shall be made manyfest. And yet all men do se / how vniustly we be accused of singularity / which propound nothing / that the scriptures do not teache/the wryters bothe olde/ and new for the most part affirme/the examples of the primitiue churches/and of those which ire at these dayes confirme.

* 1. Cor. 15.
Act. 15. 1. 2
Gal. 3. 3.
Act. 1. 24.

All these accusations/as well against the cause/as the fauourers thereof/albeit they be many and dyuers / yet are they no other / then which haue bene long sithens in the Prophets / Apostles/ and our sauior Christes / and now of late in our tymes obiected against the truth/and the professors therof. And therefore/ as the sunne of the truth then appeared/ & brake through all those cloudes/which rose against it/to stoppe the lyght of it: so no doubt thys cause / being of the same nature/will haue the same effect. And as all those slaunders could not dyng the truth in disgrace / with those that loued it: so the children of the truth / through these vntrue reportes/will neyther leaue the loue of thys cause/ which they haue already conceaued: nor yet ceale to enquire dyligently/ and to iudge indifferently/ of those surmises/which are put vp against it.

Moreouer/ seing that we haue once ouercomed all these lets/ and clymed ouer them/ when they were cast in our way/ to hynder vs from coming from the grosse darknes of popery/vnto the glorious lyght of ỹ gospell: there is no cause/ why now they should stape our course to further perfection / considering / that neyther the style is hygher now / then it was before (being the very selfe same obiections) and in all thys tyme/we ought so to haue growne in the knowledge of the truth/that in stead of being then able to leape ouer a hedge/we should now haue our feete so prepared by the gospell / that they should be as the feete of a hynde/able to surmount euen a wall if neede were.

The summe of all is: that the cause may be looked vpon with a single eye/ without all mixte of partialitie/ may be heard with an indifferent care / without the weare of prejudice: the argumentes of both sides / may be waighed / not with the chaungeable waightes of customs/ of tyme/of men / which notwithstanding (Gods the excepted) shall be shewed to be more for the cause then against it: but with the iust balances of the incorruptible / and vnchaungeable worde of God.

And I humbly beseeche the Lord/to encrease in vs the spirite of knowledge/ and iudgement: that we may discerne thinges which differ one from an other/and that we may be sincere / and voyd of offence / vntill the day of Christ.

The

The author to the reader.

I Am humbly to craue at thy hand (gentill reader) that thou wouldest vouchsafe diligently and carefully to compare M. Doctors answer/and my reply/ both that thou mayst the better vnderstand the truth of the cause/and that the intempered speches (of hym especially that whyppeth other so sharply for them) which I haue in a maner altogether passed by/ and hys lose conclusions/ which I haue (to auoyde tedyousnes) not so fully pursued may the better appeare. Which thing as I craue to be done through the whole booke/so chefely / I desire it may be done in the beginning / where the reader shall not be able so well to vnderstand what is sayde of me / vnlesse he haue M. D. booke before hym. The cause of which diuersitie/rose of that/that I first purposed to set downe his answer before my reply/as he dyd the admonition before hys answer. But afterward considering that (hys booke being already in the handes of men) it would be double charges to bye it agayne: and especially weighing with my selfe / that through the slownes of the prynt / for want of helpe / the reply by that meanes should come forth later/then was conuenient (for although he myght commodyously bryng in the admonition/being short/yet the same coulde not be done in his booke/swellyng in that sort which it doth.) I say/these thinges considered/ I changed my mynde/and haue therfore set downe the causes/which moued me so to doe/because I know/that those (if any be) which haue determyned to continue their fore iudged opynions agaynst the cause / whatsoeuer be alledged/will hereupon take occasion to surmyse/that I haue left out hys answere/to the end/ that it myght the lesse appeare / wherein I haue passed ouer any weyght of hys reasons: where as/had it not bene for these causes which I haue before alledged/ my earnest desire was/ to haue set hys answere before my reply: wherof I call the Lord to wytnesse/whom I know to be a sharpe iudge agaynst those/ which shall abuse hys holy name to any vntruth.

An answeare to the whole Epistle to the Church.

WHat causes eyther pulled you forward/or thrust you backward/to wryte/ or not to wryte/ and how in thys dispute/ with your selfe/in the end you were resolued to write in thys sort/ I leaue it vnto the iudgement of the Lord/who only knoweth the secretes of the heart/and will in his good time vnseale them. But if there be any place of coniecture / the hatred of contention/ which you set downe/as the first and principall cause/that beat you backe from wryting/might well haue ben put/as the last and least/or rather none at all. For if peace had bene so precious vnto you (as you pretend) you wouldo not haue brought so many hard wordes/bitter reproches/enemylike speaches (as it were stiches and coates) to double/and treble/the heat of contention. If the sharpnes of the Admonition misliked you / and you thinke they outreached in some vehemency of wordes/how could you more effectually haue cõfuted that/ then to haue in a quiet and milde spirite set them in the way/which (in your opinion) had left it: now in wordes condemning it/and approuing it in your deedes/ I will not say/ that you do not so much misluke thys sharpnes/as you are sory/that you are preuented/and are not the first in it: But this I may well say vnto you/ which he sayd: Quid verba audiam, cum facta videam? what should I heare wordes/when I see the deedes? In the fourth reason/ wherby you were discouraged to wryte/ if by backbiters/ and vnlearned tonges/ viperous kinde of men/ not able to iudge of controuersies/ carried away with affections / and blinde zeale into diuers sinister iudgements/and erroneous opinions/ you meane all those/ that thinke not as you do in these matters: I answere for my selfe/ and for as many as I know

of

of them/ that they are they/ which first desire (so it be truely) to heare/ and speake all good of you. But if that be not/ through your perseuerance/ in the maintenance of the corruptions of this church (which you should helpe to purge) then the blame are they/ that desire/ that both the euill which you haue done/ and that which you haue yet in your hart to doe/ may be knowen/ to the lesse discredite of the truth and sincerite/ which you/ with such might and mayne doe striue against. Touching our vnlearned tongues/ we had rather a great deale/ they were vnlearned/ then they should be as theirs/ which haue taught their tonges Iere. 9. 5. to speake faisly. And how vnlearned so euer you would make the world beleue/ that we/ and our tongues be/ I hope (through the goodnesse of God/) they shall be learned enough/ to defend the truthe/ against all the learning that you shall be able to affault it with. If thofe be the generation of Christ/ which you call Isi. 53. 8. peruerse kynde of men/ know you that you haue not opened your mouth against earth/ but you haue set it against heauen/ & for all indifferent iudgement/ it will easily perceiue/ that you are as far from the spirite of John Baptist/ as you Mat. 3. 7. are nere to hys maner of speche. Which you like/ whether it be affection/ or blindnesse/ that see followe/ and are driuen by/ it will then appeare/ when the reasons of both sides/ being layde out/ shall be iudged indifferently. Whereas you say/ that your duetie towards God/ and the Queene her maiesty/ moued you to take this labour in hande/ it will fall out/ vpon the discourse/ that/ as you haue not serued the Lord God in this enterprise and swathe of yeares/ so haue you done nothing ielle/ then any godly duetie/ which you owe vnto her Maiestie: for/ that the best that can be thought of you herein/ is/ that where in an euill matter/ you could yelde no duetie/ yet now you haue done that/ which you thought a duetie/ which iudgement/ we will so long keepe of you/ vntill you shall by suppressing of known truth/ declare the contrary/ which we hope shall not be. Where truth is/ that we maintaine/ and you defend/ let it in the mount of Gods appeare/ by aunswere all proofes and aunswearers of both sides. And/ as for the slaunderous surmises/ whereby in your third and last consideration/ you set the Papistes of the one side of vs/ and the Anabaptistes of the other/ and vs in the mid deske/ reaching out our handes (as it were) to them both: first it ought not to be strange vnto vs vnfeigned sorrowe/ seeing that the Lord hym selfe/ without all feare/ hath placed vs in the midest of two grieuous malefactors/ as though he had bene worse/ then they both. Then for answere of those slaunderous speaches/ I will referre the Reader to those places/ where these generall charges/ are geuen out/ in more particular maner.

An answere to that which is called a briefe examination of the reasons bled in the Admonition to the Parliament.

If the scriptures had bene applyed to the maynteinance of the abhominations of the masse/ and some other of the grosseste of antichristianisme/ you could haue found no more/ nor bled behauiour re speache then thys/ that they are most vnreasonably abused/ and vnlearnedly applyed. And then where is charged/ which Psa. 10. 12. couereth the multitude of sinnes/ especially in brethren/ when you do not only not couer them/ but also take away their garmentes/ wherby they are couered/ I will not deny/ but that there be some few places quoted/ which might haue bene spared/ but there are a great number/ which (if Doctor Rollers throwe) with away so lightly/ which he shall practise in vayne/ when he trieth at the full/ seeing he is aware of. And to bring to passe that/ your aduersaries the more might appeare to the reader/ what an vnreasonable part you haue taken/ you haue left out the sentence/ which he taketh of the fowlers/ & the grieuous/ and true/ which you haue specially. Where at the cause is/ that where as the Apostle doth quote this

Scripture/not only to proue the matters which it handleth/but sometimes also to note the place from whence the phrase of speache is taken. M. Doctor doth go about to make his reader beleue/that those places which be alledged for proofe of the phrase/are quoted for proofe of the matter. The other practise is/that where the Admonition(for the causes which it promiseth/and was necessary in that case)could not apply the places / M. Doctor presuming too muche of the ignorance of his reader/thought he might make him beleue/that any thing els was meant by those places / then that which they meant in deede/and for which they were alledged. And where you say the quotations are only to delude suche. &c. I see you holde it no fault in your selfe/which you condemne so plaisely in others/that is/to iudge before the time/to sit in the conscience/to affirme definitely of their thoughts/contrary to their owne protestation. But seeing you lift vp your imperiall affections so high/and set them as it were vpon a stage for all men to be iudged of/to the discredite of the truth which we do maintayne: You shall not thinke muche/ if your penne be pointed vnto/in those things wherin you would carry so great countenance of truth. For the argumentes them selues/they shall be seene what they be in their places/so shall also that be answered/which M. Doctor bringeth heere for the Confutation/being straightway after/& in sundry other places treated in this booke. I will touche that which is not repeated/& that is / that M. Doctor maketh it an indifferent thing/for man/& woman to receyue the supper of the Lord clothed/or naked. This sauoureth strongly of the secte of the Adamites.

1. Tim. 2. 2. M. Paul biddeth commended the preseruation of godlynes and peace / vnto the ciuill magistrate/both also commande vnto him the prouyding / that honestly be kept/and M. Doctor maketh it an indifferent thing/to come either naked/or clothed vnto the Lordes table: verely there is small honestie in this. And if the heathē which knewe not god/did accoūt it a filthy thing for a stage player to come vpon the stage stripped/how much more filthy is it/for a Christian/ to come naked vnto the Lordes table/ and the contrary thereof / is necessarily collected of the scripture/notwithstanding that M. Doctor sayeth otherwise. They which haue heard M. Doctor read in the scholes can tell/ that he being there amongst learned men/neuer vsed to reduce the contrary argumentes of the aduersaryes/to the places of the fallacions/and yet that was the fittest place for him to haue shewed his knowledge in/ because there they should haue bene well vnderstoode: now that he professeth him selfe to be a doctor of the people/which because they haue not learned these things/can not vnderstande them/he bandeth out his Logicke. What may be probably gathered hereof/ I leaue to euery mans consideration: this is certen/ that circumstances of place and persons/which he so often vrgeth/are not well obserued of him / when Logicke speaketh in the church/ and is mute in the schooles: when things are handled more learnedly amongst the people/and more popularly amongst the learned. It is truely sayde/ calon esti to calon, en ti thi kairoutiche. A good thing is euill / when it cometh out of season. But to obserue what Arte heere is shewed/I would gladly know what place of the fallacions/either an argument ab authoritate negatiue is/or of negatiues by comparison. Aristotle setting forth places / wherevnto all fallacions may be tried/maketh no mention of these/and if these were fallacions/and were such as he imagineth them/they should be referred vnto the former places/ ab eo quod est secundum quid, ad id quod est simpliciter, for these reasons/the scripture hath it not/ therefore it ought not to be. / or the minister was knowen by doctryne/therefore by doctryne only/and not by apparell: If I say they be fallacions/they be referred vnto that place/ and whether they be or no/and also how coprtently/and others seme them is meant they shall gather on/it shall afterward appeare. In the meane season in a small matter/ heare is a great lesse/ not only to inuent new places/but of one place to make three/and may as well make a thousande.

Ans

And to the ende the pithe and strength of M. Doctors argumentes may be the better seene/I will hereafter geue the reader a tast of them/ noting the places of the fallacions/ whereunto they be referred. Which I do agreuit my will/and compelled/for that manifest Doctor to deceaue the truthe/should make hys reader beleeue/that those which thinke not as he doth in these matters/ are not only vnlearned/ but contemners of all good learning. In deede there is no greate learning in these smal thinges/& they are of that sort/which although it be a great shame not to know/yet it is no great commendation to haue knowledge of them.

In the 40. page he reasoneth thus. The ministers must learne/therfore they must learne Catechismes: which is a fallacion of the consequent. For although he that must learne a Catechisme/must learne: yet it followeth not/that whosoeuer must learne/must by and by learne a Catechisme.

In the. 55. page he reasoneth/that for so much as the ciuill magistrate may appoynt some kinde of apparell/ therfore he may appoynt any/and so the popishe apparell. Which is/ ab eo quod est secundum quid, ad id quod est simpliciter: of which sort he hath diuers others. As women may baptise/ and preache/because such a one/and such a one did. And the ministers execute ciuill gouernment/because Elias/and Samuell did.

In the. 69. page he saith. Cyprian (speaking of the office of an archbyshop) which is a manifest petition of the principle. For it being that which should haue beene proued/ M. Doctor taketh it for graunted. And in diuers places speaking of the archbyshop/ he goeth about to deceiue his reader with the fallacion of the aequiuocation or diuers significacis of the word. For whatsoeuer he taketh sayd of archbyshop & byshop in times past/ he hangeth to establishe our archbyshops and bishops: when notwithstanding those in times past/were much different from ours/and are not of that kynde/as shall appeare afterwarde.

In the. 139. page he reasoneth/ that for so muche as they which beare the apparell/do offende/therefore they cruelly by reason of the apparell/which is to make that the cause/which is not/but only commeth with the cause.

In the. 140. page he reasoneth thus/that the surplice. &c. be notes/and notes of good ministers/therefore they be good notes of ministers/ which is a fallacion of compositiō/when a man thinketh that whatsoeuer is sayd of a thing by it selfe/ may be sayd of it when it is ioyned with an other.

In the. 149. page he reasoneth thus/ those which authorized the booke of Common prayer/were studious of peace/& building the churche/ therefore those which finde fault with it/are pullers downe of the church/ and disturbers of the peace/which is a fallacion of the Accident, when a man thinketh that euery thing which is verified of the Subiect, may be likewise verified of that which is annexed vnto it. The further confutation of which argumentes I refer vnto their places.

There be diuers other which he hath/ which are so farre from full conclusions/as they haue not so much as any colour of likelyhode of argument/ which I can not tell where to lodge/vnles I put them in the common Iune/ which is that/which is called the ignorance of the Elench. as in the. 69. page/when he concludeth thus/that Cyprian speaketh not of the bishop of Rome/ergo he speaketh of an archbyshop.

And in the. 71. page. There must be superiours/ergo, one minister must be superiour vnto an other. There must be degrees/therfore there must be one archbyshop ouer a prouince.

And in the. 73. there was one ouer euery congregation/ therefore there was one ouer all the ministers in the prouince. Thus/and a number like vnto these/ M. Doctor hath scattered throughout his booke/which all were sayd of him. For whereas bookes/cleaue together like sande/& therefore it be true/which arguments are most iustly concluded/those of y abomination/ are byrds of M. Doctors.

In answere to the exhortation to the cyuill Magistrates.

IT is more the I thought could haue happed vnto you/once to admit into your mynde/ thys opinion of Anabaptisme of your brethren/ which haue alwayes had it in as great detestatiō as your selfe/preached against it/as much as your selfe/hated of the folowers & fauourers of it/as much as your selfe. And it is yet more strange/that you haue not doubted/to geue out such slaunderous reports of them/but dare to present such accusations/to the holy and sacred seat of iustice/& thereby(so much as in you lyeth)to corrupt it/& to call for the sworde vpon the innocent/(which is geuen for their mayntenance and safetie) that/ as it is a boldnes vntollerable/ so could I hardly haue thought / that it could haue fallen into any/that had caryed but the countenaunce and name of a professor of the gospell/ much les of a doctor of diuinitie. Before you will ioyne with vs in this cause/ you will place vs/whether we will or no/in the campe of the Anabaptistes/to the ende you myght therby / bothe withdraw all from ayding vs / which are goody minded/as for y^ you fearing(as it semeth) the insufficiencie of your pen/ myght haue the sworde/to supply your want other wayes. And if we be found in the ^y^ campe/ or be such disturbers of the quiet estate of the church /defacers of such as be in authoritie/maintayners of licentiousnes and leude libertie(as you do seme to charge vs with) we refuse not to go vnder those punishmentes/ that some of that wicked sort receiued / for suche recompence of their demerites. You say you will not accuse any/I know it is for want of no good will/that you do not accuse them / of whose condemnation and extreame punishment / we myght be sure/ if your hand were as strong as your hart. But you subpect the authors of the admonition/and their fautors. * Charitie is not suspitious. Let vs therfore se/ whether there be iust matter to beare out/and to vphold this suspition. You will beare men in hand/that if we be not already full Anabaptistes/yet we are in the way thither/the footesteps whereby you trace vs/must be considered.

1. Cor. 13. 5.

To the first article.

It is all true you here alleage of the Anabaptistes: God be praysed/there is nothing of it/true in vs. If through these questions moued/the church be disquieted/the disquietnes riseth in that the truth and sincerite which is offered/is not receyued. We seke it in no tumultuous manner/but by humble sute vnto them/ to whome the redresse of thinges pertayne/ and by teaching as our callinges will suffer. If all those are to be counted in the way to Anabaptisme/which moue controuerties when the gospell is preached: Then those that taught that ^y^ Gentiles were to be preached vnto/when as the most of the beleuing Iewes (which likewise preached the gospell) thought otherwise/are to be counted in the way to Anabaptisme. Likewise/ those that preached that circumcision was not necessary vnto saluation/ when as a great number of Christians at the first/ thought it necessary. Then maister Zuinglius & Oecolampadius smelled of Anabaptisme/ which went about to ouerthrow vnsure thinges/which maister Luther held. I could goe further with thys/but I content my selfe with these examples. If any be brought in doubt/or hatred of the truth hereby/or any man take occasion to be contentious/it is not in the nature of the doctrine which is taught / but in the corruption of their myndes/ nor it is not offence geuen / but taken: nor thys doctryne can be no more charged / then the rest of the gospell / which is a * sworde/ that cutteth a cite / or kingdome in sunder / and setteth a * fire where there was none/and sutterly contention betwene the father and the sonne. But what is to geue an incurable offence vnto the simple / and matter to the enemie to reioyce in/ to all good Christians of teares and weeping / if thys be not: to make the world thynke / that nombers of those which professe the gospell/ are infected

Act. 11. 19.

Math. 10. 34. Luk. 12. 49.

with

with the poison of Anabaptisme? which can not be touched with the smallest point of it? As for the magistrate and authority, we acknowledge it an vnder-
necessity and singular commodity of it, we commend it in our feruente prayers, we pray for them, as for those, of whose good estate, prosperity the flourishing or decay of the common wealth and church both. We loue them as our fathers and mothers, we feare them, as our Lords and maisters, and we obey them in the Lord, and for the Lord. If there be any thyng, wherin we do not accordyng to that which is commaunded, it is, because we can not be perswaded in our consciences, that we may so doe (whereof we are ready to render a reason out of the word of God) and if that will not serue, notwithstanding to submit our selues, to that punishment, that shall be awarded against vs. In so much, we first call the Lord God to witnes of our meaning, and then we referre our selues to the consciences of all men in the sight of God.

To the second Article.

There was neuer heretique so abominable, but that he had some truth to cloke hys falshode, thould hys vntruths and falsehoodes driue vs from the confession of that, which he holdeth truely, no not the deuill hymself (saying, that God hath geuen his angels charge ouer vs) can therefor, wring this sentence from vs, why we should not both beleue it, and speake it, being a necessary truth to beleue, and speake. You may as well say, we are Anabaptists, because we say, there is but one God, as they do, one Christ, as they do, &c. And here I will geue the reader a taste of your Logike, that you make so much of in your booke.

Psal. 91. 11. Math. 4. 6.

The Anabaptists say that the churches ought to chuse
their minister, and not the magistrate.
And you say so.
Therfore you are Anabaptists, or in the way to Anabaptisme.

The Anabaptists complained that the Christians vse not
their authorite in excommunication.
And so do you complaine.
Therfore you are Anabaptists, or in the way to them.

I will not lay to your charge, that you haue not learned Aristoteles Elenchus, which sayth, it is a fylacion, as often, as the meane in any syllogisme, is consequent to both the extremes. But haue you not learned that, which Peter, or any other halfepenny Logik telleth you, that you can not conclude affirmatiuely in the second figure: and of thys sort, are euery one of your sermones contained in thys Treatise, which you entitle an exhortacion, &c. And if I liked, to make a long bokes of litle matter (as you do) I would thus gather your argumets out of euery chapter, which you alcribe, as common vnto vs with the Anabaptists, as you make adoe, vpon euery place, which is quoted by the admonition to the Parliament. But answer I pray you, in good faith, are you of that iudgement, that the ciuill magistrate should ordaine ministers? Do, that there should be no excommunication, which we know was in the primatiue, and is vsed in certaine the Heluetian churches? If you be, your controuersy is not so much with vs, as with the bishops, which both call ministers, and excommunicate. If you be not, why is that Anabaptisticall in vs, which is christian and catholike in you? and why do you go about, to bring vs in hatred for those things, which you do no more alow, then these, whom you thus crucify, to discredit? We do not say that there is no lawfull, or no ordinary calling in England, for we do not deny, but that he maye be lawfully called, which is not ordinarily, as M. Luther, Melancthon, Zuinglius, Oecolampadius, &c. and there be places in England, where the ministers are called by their parishes in such sort, as the examples of the scripture do shew to haue bene done, before the churches had ordinarie of the church be established. I know not any, that saith, that the gospel is not true

by preached in Englande / and by those also that are not of the same iudgement / that the Damnation to the Parliament is of. But if it be sayd / that it is not generally of euery one of them / and in all poynts / yet not so cleare / yet not there / where their euery mouth stoppeth them / and they are called vnto / yet not so sincerely / yet without nurture / as it ought to be / then there is nothing sayde / but that / which no feare / may be too calely proued. If it be sayde of some / that in certaine there are found some of those things / that were reproued in the Pharisies / what is that to proue / that they be Anabaptistes? speake it. Your selfe in one place of your booke / call the authors of the Damnation and their fautoures / Pharisies / who do all things to be seene of men / and therefore they sighe / and holde downe their heades. &c. and thus you speake / against them that preache the gospell. Therefore by your reason you geue sentence of Anabaptisme against your selfe. You promised you would not write one worde / whereof you had not your author for it. First you haue peruerted the meaning of the Anabaptistes / in that wherein they accuse the godly ministers / that they were not according to that which is written in the 1. of the first Epistle to Timothe / and all because you would multiply the nombre of your lawes bookes. For they charged the ministers / by that place / of dilentions and lakes of lyfe / and corruption of manners / and the ende why it is spoke that they should be able to teache and instruct / against / namely ministers that do abuse. But that which followeth / peruerteth not only great parte of the truth and iustification of the author / but sheweth a minde desirous to slaunder / and lyeth (as it seemeth) that those which you so grieuously discribe / are no lesse the Anabaptistes / then they be. I will sette downe the wordes / as they are written in the. 101. leafe / that it may appeare howe faithfully you haue dealt. Libere enim dicunt concionatores qui stipendium accipiunt, non esse veros Dei ministros, neque posse docere veritatem, sed esse ventris ministros, qui otiose ecclesiant ingentia stipendia, ex illis rebus, que simulacris immolate fuerunt, & ex diuitiis splendide & luxuriose viuant, cum tamen Christus dicat, gratis accepistis, gratis date, & prohibuit duas tunicas, peram & pecuniam habere. Preterea Paulum aiunt manibus suis laborasse, & mandasse reliquis, vt idem faciant, itaque concludunt nulla debere stipendia habere sui officii, sed laborare & gratis ministrare, & quia hoc non faciant, non posse ipsos veritatem docere. They say freely (speaking of the Anabaptistes) that the preachers which take stipends / can not be the true ministers of God / yet teache the truthe / but are ministers of the belly / which to liue richly take great stipendes / of those things which were offered to images / and doe of their riches / liue gorgeously and riotously / when notwithstanding Christe sayde / ye haue receiued freely / geue freely / and bidde them to haue two coates / yea scrip / or money. Besides that / they say that Paule laboured with hys owne handes / and gaue commaundement / to the rest of the ministers / that they should do so / and therefore they conclude / that they should haue no stipende for their office / but labour and minister for nought / and because they doe not so / they can not teache the truthe. Nowe / let all men iudge / whether it be one thing / to say / that they ought not to haue stipendes / that labor not / or to say / as the Anabaptistes sayd / that it was not lawfull to haue any stipende / or to say / they could not teache truely / because they had great liuinges / or because they had any liuinges at all. Although I neuer red / nor heard any of those / that you meane / saye / that those which had great stipendes and liuinges / could not preach truely. It may be / that diuers haue sayd / that it were meete / the ministers should be content / which conueniently liue on / and that the ouerplus of that / ought go to the supply of the wants of other ministers liuinges / and to the maintenance of the poore / or of the vniuersitie / and that that ende / in the choise of diuers ministers in those persons / that haue it / was / that they could not preache truely (when they preached) which had great liuinges? If any part / neuer heard it. I thinke you would not be ex-

emplid

To the fifth.

To the sixth.

To the seventh.

To the eight.

To the ninth.

To the tenth.

To the eleventh.

To the twelfth.

To the thirteenth.

To the fourteenth.

To the fifteenth.

To the sixteenth.

To the seventeenth.

To the eighteenth.

To the nineteenth.

To the twentieth.

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To the eight and nine hundredth.

To the nine and nine hundredth.

To the thousandth.

Psal.37.6. ...till the Lord bring our righteousnes as the brightnes of the light/and our iust dealing as the noone day. Touching our flattering/and fellowship as neuer ioyning/ you gaue occasion none to speake of it/ vnto the which place I referre my answer.

To the eight.

We are no Donatists/that we should not be touched with the tasting of our gretes/ if our complaintes be erroniue/ shewe them/ and we shall abridge them. What errors we defend/and how you maintaine your part by the sworde of God/ it shall appeare in the discourse of your booke.

To the ninthe.

Their fasting saint Augustine without cause in the ceremonies of baptisme/ can not barre vs/from finding fault/where there is cause. We allowe of the baptisme of children/ and hope throughe the goodnes of God/ that it shall be farre from vs/ euer to condemne it. But to let your slaunderous tong go (all the skringe whereof serue to none other ende/ but that it may the more freely be throwne out/and levelled against the innocent.) Where/ whereis the modestie you require in other/of not entring to iudge of things vnknowne/ which dare insinuate to the magistrate/ that it is lyke they will condemne childrens baptisme/ in such sort heretike/ that preach rere should be burned/and speech will neuer be sillable/ after/ as counterpaisonce/ anthitet of their damnation.

To the 10. 11. and 12.

I answer as vnto the fifth/ and for further answer/ I shall refer the reader to those places/ where occasion shall be geuen to speake of these tyrags againe.

To the 13.

This is a braunch of the 8. and added for nothing else but to make vp the tale.

To the 14.

We stray not the colling of blood in her naturall lappes/ for assure assuring that whych we doe/ we shall be able to giue out of the lawes of God/ and scripture the grete ground of our religion/ confessions/ but certayne of the things which we stand vpon are lasty/ so that if euery heare of our heads were a life/ we ought to abide them for the defence of them. We braggs not of any the least abilitie of suffering/ but in the feare of God/ the hope of the assistance of God his holy spirite to abide/ whatsoeuer he shall thinke good to try vs with/ either for profession of thys/ or any other his truth whatsoeuer.

To the 15.

We make no seperation from the church/ but go about to seperate all those thinges/ that offende in the church/ to the end that we being all knit to the sincere truth of the gospell/ might afterward be in the same bond of truth/ brotherly and ciuilety vnyted together. We embrace that euery church hauing a lawfull pastor/ whych is able to instruct/ all ought be ranged to their proper churches/ where as duers/ causes they go to other then their owne parishes/ are like to heare two sermons in the yeare/ so farre are they from withdrawing men from their ordinary churches and pastors. Let him that inueigheth against any pastor/ without good cause/ beare the punishment due for inueighing against keeping of liuing vpon tithing/ and tything trifle to trifle/ and not without/ and suche sentences and tirannye/ as beareth the lordy in diuers Ecclesiasticall persons/ if the vse of the pacification/ be the offending of the Lorde/ this better you be displeased/ then God be offended.

To the 16.

Ephe.4.13. Coll.3.10. We stay our selues within the bonds of the worde of God: how godly our selues to be of the nombre of those/ which should * growe in knowledge/ as we to in age/ and which labor that the liuinge of Christ may be made manifest in vs/ not only in holynes of life/ but also in [illegible] of the [illegible] of them/ and yet [illegible] knowe we [illegible]

* Vnto

ches

thereto/ holden as truthe/ and therefore practised/ and in our churche alle
hens bene some yeares debated.

To the.17.

If we defende no falshoode or inconuenient thing/ we can not be counted
stubborne or wilfull/ whereof we offer to be tried by the indifferent reader. For
stubbornesse and obstinatnesse/ we thincke it a fault/ as we esteme godly facilitie
and affabilitie to be commendable: and what is our behauiour herein/ we likewise
referre to their iudgementes/ with whome we are conuersant/ and haue to doe
with/ being miskindged and vniustly condemned of you/ we iudge not condemne
no man/ their woes we condemne/ so farre forth as the lymites of our vocation doe
permit vs.

To the.18.

We allowe of common weales/ as without which/ the church can not long
continue/ we speake not against ciuill gouernment/ nor yet against ecclesiastical/
further then the same is an enemy to the gouernment/ that God hath instituted.

To the.19.

If we geue honor and reuerence to none/ let vs not only haue none again/
but let vs be had as those that are vnworthy to liue amongst men. I feare there
be of those/ which are your fauourers/ Ecclesiasticall persons/ that if they should
meete with my Lord Mayor of London/ would straine curtesie/ whether he or
they should put of the cap first. We geue the titles of Maiestie/ to the Queene
our soueraigne/ of grace/ to Duke and Duches/ of honor/ to those which are in
honoure/ and so to euery one/ according to their estate. If we misse/ it is not be-
cause we are not willing/ but because we knowe not alwayes what pertaineth
vnto them/ and then our fault is pardonable. For answearing churlishly/ it is
answeared before in the seuenth Article.

To the.20.

With acknowledging of our manifold wants and ignorances/ we dout not
also to take vpon vs/ with thanks geuing/ that knowledge/ which God hath gi-
uen to euery of vs according to the measure of fayth: we seke not to please oure
selues/ but the Lord and our brethren/ yea all men/ in that which is good. We
reuerence other mens gifts/ so as we thinke the contempt of them rebounded to
the giuer. Therfore although the common infection be in vs/ yet we hope gode
doth not raigne in our mortall bodyes. Psal.19.13. Rom.6.12.

To the.21.

We hold that it is no ministers part/ to chuse his owne place where he will
preach/ but to tary vntill he be chosen of others. Otherwyse/ that he intrude not
vpon selfe/ but abide a lawfull calling/ and therfore they can not agree to vs/ but
to those rather/ which content themselues with a rouing and swandering myni-
stery/ and defend the ministers owne presenting and offering him selfe or euer he
be called.

To the.22. and.23.

I answer as to the fifthe/ and touching the.23. refer the reader to a further
answer in that place/ where occasion is offered to speake of it againe.

To the.24.

So farre forth as we may (for the infirmities wherwyth we are enclosed)
we endeuor to adorne the doctrine of the gospell/ which we profes/ we seke not
the admiration of men/ if God so geue/ that we haue honest report/ we thincke
we ought to maintaine that/ to the glory of God and aduancement of the gospel.
What is our straightnes of life any other/ then is required in all christians? we
bring in (I am sure) no Monachisme or Anchorisme/ we fare and daynke as
other men/ we liue as other men/ we are apparelled as other men/ we lye as
other men/ we vse those honest recreations that other men doe/ and we thincke

there is no good thing / or commodity of life in the worlde / but that in sobriety we may be partakers of / so farre as our degree and calling hath suffer vs / & as God maketh vs able to haue it. For the hipocrisy that you so often charge vs with / the day shall try it. If any man wyth vs / saith nature to contende / it is against our will / notwythstanding we knowe nought / and what great stirrers and contenders they be wyth sauce slyps cause / let all men iudge.

To the two next sections.

Do you thincke to mocke the worlde so / that when you haue so vnlustily / & so hainously accused / you may stope your mouth / and say (as you did before) that you will not accuse any? and as now / that you will leaue the application? Is not this to accuse / to say / that the authors of the Admonition doe almost plainly professe Anabaptisme? is not thys to applye / to say that they agree wyth the Anabaptists in all the forenamed practises and qualities? You would faine strike vs / but you would do it in the night / when no man should see you / and yet if you haue to do against Anabaptists / you nede not feare to proclaime your warre against them. You haue a glorious cause / you shall haue a certaine victorye. I dare promise you / that you shall haue all the citties and orders of this realme / to clappe their handes / and sing your epinicia, and triumphant songes. But that you would conuey your sting so priuely and hissingly / as the Adder doth / it carieth wyth it a suspition of an euill conscience / and of a worse cause / then you make the worlde beleeue you haue.

From moreouer, &c. vnto To conclude.

Now you carry vs from the Anabaptists in Europe / vnto the Donatists in Affrike / & you will paint vs wyth their colours / but you want the eyes of truth / or sharpnesse of truth / to cause your colours to cleaue / & to endure. The Lord be praised / that your breath / although it be very ranke / yet it is not so strong / that it is able / either to turn vs / or chaunge vs / into what formes it pleaseth you. I shall desire the reader / to take Theod. lib. 4. De fabulis hæreticorum, and Augustine / ad quod vult Deum, and in his first and second bokes / against Petilians letters / where he shall finde of these heretikes / & by comparing thē wyth these / to whom M. Doctor likeneth thē / the smoke of this accusation might the better appeare: for these slanders are not worthy the answering. To this diuision from the churches / and to your supposed conuenticles / I haue answered. They taught that there were no true churches but in Affrica / we teach nothing less / thē that there is no true church but in Englande. If the churches be considered in the parters / whether ministers / or people / there is none pure & vnspotted / and this is the fault of the true Church / and not of the Donatistes: If it be considered in the whole and generall gouernment / and outward policie of it / it may be pure and vnspotted / for any thing I know / if men would labor to purge it. The Donatists halted them selues to be exempted from sinne / and what likelyhode is there betweene any assertion of the authors of the Admonition / and this fansy of the Donatists. To the last poynt of no compulsion to be vsed in matters of religion bringing it to be true / I referre the further answer to another place.

To the next section.

Eccl. 10. 13. Salomon sayth & the beginning of the wordes of an vnwise man is foolishnes / but the later end of thē is verie madnes: euen so it falleth out by you: for wholest you suffer your self to be carried headlong of your affections / you hurte / you know not what / nor at whome / what so euer commeth first to hande / & speake things that the eyes and eares of all men / heare / & see / to be otherwise. Whilest you compare them to Anabaptists & Donatists / some frend of yours might thanke you laid truely / because such alwayes seking darke and solitary places / might happely haue some fauoures / wherof are not knowen: But when you tayne them wyth papists / which are commonly knowne to all men / whose doctrine they impugne /

as

ye hold as you/whole markes & badges they can laft away both/than you/whose
cowpany they flie more then you / whose punifhment they have called for more
then you for your part have done/and therfore are condemned of them as cruell/
when you / oftimes carp away the name of mildnes and moderation / whych
for the knowe (as you have protefted) no commaundement in the fcripture/to
put herefikes to death: when I fay/you joyne them thus with papiftes/you do
not only lefe your credite in thefe untrue furmifes / (wherein I truft/with the
indifferent reader you never had any) but you make all other thynges fufpected/
whych you affirme / fo that you geve men occafion to take up the common pro-
uerbe againft you/I will truft you no further then I fee you.

After you have thus poked them with the papiftes/ you go about to fhew
wherin they draw with them. Wherin firft I afke of you/if all they that affirme
or do any thing/that the enemies of the church do/are forthwith joyned and con-
federed with them againft the church: what fay you to S. Paule that joyned with
the * Phariſies in the refurrection/with the falfe apoſtles in taking no * wages Act.23.6.
of the Corinthians / to oure fauioure Chriſte/whych ſpake againſt the Jewes/ 2.Cor.11.12.
whych were then the only people of God / as the Gentils did whych were their 1.Cor.9.6.
enemies: will you fay therfore/that either S. Paule joyned with the Phariſies
or falfe Apoſtles/againſt the church/or that our fauioure Chriſt/ joyned againſt
the Jewes with the Gentiles: but let us fee your ſlaunders particularly.

To the firſt.

They do not deny/but there is a viſible church of God in England/& ther-
fore your ſaying of them/ that they do almoſt in plaine and flat termes ſay/ that we
have not ſo much as any outward face & ſhew of the true church/ argueth that you
have almoſt no lone in you/whych upon one word once uttered/ contrary to the ten-
our of their boke/& courſe of their whole life/ſurmiſe this of the: and how truly
you conclude of that word (ſhame) it ſhall appeare when we come to that place.

To the ſecond.

I have anſwered this in the 2. article of Anabaptiſme & you charge us with.

To the third.

This alſo is anſwered in the thirde.

To the fourth.

I anſwer/that they do not condemne it wholely/but finde fault with it/as
in ſome poynts diſagreeing with the word of God.

To the fifth.

All men ſhall perceiue/ when I come to that place/ howe you have racked
their wordes to an other ſenſe then they ſpake them. In the meane ſeaſon/it is e-
nough that they confeſs that reading in the church is godly.

To the ſixth.

I have anſweared in the tenth Article of Anabaptiſme.

To the ſeuenth.

I anſwer that * Doeg/when he ſayd that Dauid came to Ahimelech/ſaid * Pſal.52.1.
nothing but truth/and when they that witneſſed againſt Chriſte/that he ſayde/
* deſtroy the temple/and in three dayes I will build it up againe/ſayde nothing * Math.26.61.
but that our ſauior Chriſt ſayd: But yet Doeg was a ſlaunderer/ and the other
falſe witneſſes: becauſe the one ſpake it of minde to hurt/& the other underſtode
it of an other temple then oure ſauioure Chriſt ment it. So although you doe in
parte rehearſe their wordes/yet taking them contrary to their meaning (whych
might eaſely appeare by the circumſtances) I ſee not howe you can be free from
theſe faultes/ unleſs it be done ignorantly / whych I truſte were true for your
owne ſake. And here I will deſire them (gentle reader) to marke with what con-
ſcience this man ſayth/that they are joyned and confederate with papiſts againſt
the church. The papiſtes miſlyke of the boke of common prayer/for nothing elſe/

but becaufe it fauoureth from their maiſt boke/and is not in all poynts like vnto it. And theſe men miſlike it/for nothyng elſe/but becauſe it hath too much likelyhoode vnto it. And iudge whether they be more ioyned wyth the papiſtes/whych ſhould haue no communion nor felowſhip wyth them/neither in ceremonies/nor doctrine/nor gouernment/or they/whych forſaking their doctrine/retaine parte of their ceremonies/ and almoſt their whole gouernment: that is/they that ſeparate them ſelues by three ſpalles/ or by one: they that ſhould be parted by ꝙ hyghe ſea from them / or whych ſhould be deuided by narowe water / where they may make a bridge/to come in againe / and diſplace the truthe of the goſpell / as they haue done in times paſt: They that ſhould not only vnhorſe the Pope/but alſo take away the ſtirropes/ wherebye he ſhould neuer get into the ſaddle againe/or they whych being content wyth that that he is vnhorſed/leaue his ceremonies & hys gouernment eſpecially/ as ſtirropes/ wherebye he may leape vp againe/ when as occaſion ſerueth: They that are content/only to haue cut the armes and body of the tree of antichriſtianitie / or they whych wold haue ſtumpe and roote all vp.

The laſt ſection.

After you haue all to be blacked and grimed wyth ꝙ ſute of Anabaptiſme/ Donatiſme/ and Papiſme theſe whome you found cleare from the leaſt ſpot/ or ſpecke of any of them: you whet the fyre/and blow the fire/and you will haue the goddy magiſtrate miniſter of your choler / and therfore in ſtead of feare of leſſing the multitude of your tithes/ forgoing your pompe and pride of men / and delicacy of fare/ vnlawfull iuriſdiction/ whych you haue and hereafter like for/ conſcience/religion/and eſtabliſhment of the common wealth/muſt be preſſed. What/haue you forgotten that whych you ſayd in the beginning/that you accuſed none/but ſuſpected certaine? Wouldſt you haue the ſworde to be drawne vpon your ſuſpitions? But now you ſee that they whō you haue accuſed/are nothing like eyther Anabaptiſtes/Donatiſtes/or Papiſtes/and your falſe muſt vnlike vnto hym/that you profeſs to be/ and now you ſee/ that all your ſlaunders/ are quenched by ꝙ innocencye (as it were by water) of thoſe men/whom you ſo heinouſly accuſe: you are to be put in minde/of the law of God/whych decreeth/that he whych accuſeth an other/if he proue it not/ſhall ſuffer the puniſhment whych he ſhould haue done/againſt whom the accuſation had ben iuſtly proued. The Romaines did nourith in Capitolio, certain dogs and geeſe/whych by their barking and gagling/ſhould geue warning in the night/of theeues that entred in: but if they cried in the day time/ when there was no ſuſpition / and when men came to worſhip/then their legs were broken/becauſe they cried/ when there was no cauſe. If therfore/he haue accuſed iuſtly/then he is worthy to haue hys diet allowed hym of the comun charges. But if otherwiſe/we deſire not that hys legs may be broken (as theirs were.) But thys we humbly crane/that if thys oure anſwer doe not ſufficiently purge vs/ that we may be ſifted and ſearched nearer/ that if we nouriſhe any ſuche monſtrous opinions/ (as are ſlaunded) we may haue the reuenge of them: if we do not/ then at the leaſt/ we may haue the good bearing/againſt ſuch ſlaunderous tongues/ ſeeing that God hath not only committed vnto the magiſtrate/the ſafetye of our goods and life/ but alſo the preſeruation of our honeſt reporte.

Deu. 19. 18. 19

The Replie vnto the Anſwere of the Preface.

IT may be ſayde vnto you/ that whych Ariſtotle ſayde of a certaine Philoſopher/that he knewe not his owne voice. For if that you had remembred/that whych you do ſo often proteſt/that you will not anſwer woordes/but matter/ Printer ſhould not haue gained ſo much/ men ſhould not haue beſtowed ſo much money of a thing not of ſo great value/ nay that (whych is more) the ſworde ſhuld not

not be burdened wyth vngroſtable lucubrings. For how often rumbingis vnt hane you/to deaſue the authoꝛs of the Admonition into hatred/by musieighing bitterly agaynſt their vnlearnednes/malicioufneſſe/ &c. (as it pleaſeth you to terme it) ſo that if there were any exceſſe of ſpeache in them/ you haue payed it agayne fully meaſure preſſed downe/& running ouer. How often charge you them wyth pride/ & arrogancie/men that confeſſe once oꝛ twyſe of them ſelues/their want of ſkill/ and wyhich profeſſe nothing of them ſelues/but only a bare and naked knowledge of the truth/wyhich may be done wyth modeſty/euen of them wyhich haue no learning. And yet thoſe that know them/ know that they are neyther voyde of the knowledge of the tongues/ noꝛ of the liberall Artes/ albeit they do not make ſo many woꝛdes of it as you. * Salomon ſayth/ that he that is beſotted/ and hath but one ſeruaunt/is better/ then he wyhich magnifyeth and fetteth out him ſelfe/ and yet wanteth breade. Whereby he meaneth that the man/ that hath but a little/ and carryeth bya countenaunce accordingly/ is much moꝛe to be eſteemed/ then he wyhich beareth a great port/ and hath not to ſupport it. Theſe brethren haue not vndertaken the knowledge of Logike/ Philoſophie/ and other ſchoole learning/wherof notwithſtanding they are not deſtitute: you/ in ſo often reproaching them/wyth the ignoraunce of them/would make vs beleeue/ that you are ſo notable a Logician & Philoſopher/as if Logike & Philoſophie had bene borne wyth you/& ſhould dye wyth you: when as it may appeare/ partly by that wyhich hath bene ſpoken/and partly by thoſe things that ſhall follow hereafter/that you are better acquainted wyth the names of Logike and Philoſophie/ then wyth any ſounde oꝛ ſubſtantiall knowledge of them. But let that be the vniuerſities iudgement/wyhere you haue bene brought vp/and are beſt knowne. To returne to your vnprofitable curioſities/how attentiues in your booke/ do you pull at the magiſtrates woꝛdes/and wyhat woꝛdes you ſhould haue I leaue to the conſideration of all men/ ſeing you are not ſatisfied wyth their impriſonment/ wyhereupon alſo both enſue the expence of that wyhich they haue. What matter is in all theſe/that bringeth any helpe/to the decition of theſe cauſes/ that are in queſtion betweene vs? how many leaues haue you waſted/in confuting of the quocations/ wyhich (you ſay) are vaine/fooliſh/vnlearned/and to no purpoſe of that/ foꝛ wyhich they are alleaged? And if they be ſo/wyhere learned you/to ſpend ſo much time/about them? Did you neuer learne/that ſpoude, ta me ſpoudes xeia, elegchein, tòn ateknon eſtit to confute trifeling things ſeriouſly/ is a point of thoſe/wyhich haue no iudgement/to know/wyhat is meete foꝛ the tyme and place/ and other ſuch circumſtances? If I ſhould of the other ſide moue go aboute to maintayne euery place/to be not duſkily quoted/but that euen wyhereſoeuer it is alleadged/and ſhew how vnlike your reprehenſions are/and how ſmall cauſe you haue/to leade them oftentimes/ſo gloriouſly in triumph (as you do) wyhich I aſſure you/ I could do in the moſt places. (As/wyhat could be moꝛe fitly alleaged/to induce to reade the booke/then that they ſhould * try all things? wyhat moꝛe fitly/ to holde men from raihe condemning of things/then that they ſhould be * ſlow to ſpeake? wyhat moꝛe fitly/ to moue that they ſhould not miſlieike of the goodnes of the cauſe foꝛ the ſimplicitie oꝛ baſe degree of them that defend it/ then/ that we * ſhould not haue the fayth of our Lord Jeſus Chriſt/ in reſpect of perſons? and wyhat moꝛe vnfitly done/ then that you ſhould wyhippe them/ foꝛ the printers faulte/ in putting one place foꝛ an other). If I ſay/ I ſhould thus go about/to make goode euery place/how euill ſhould I deſerue/either of learning/oꝛ of the truth it ſelfe/ in blotting of much paper/ wyhereby no goode ſhould come to the reader? And if the dayes of a man/ were as many/ as the dayes of an Ohe/ I ſhould neither willingly trouble/noꝛ be troubled/wyth ſuch ſtrife of woꝛdes. Seeing therefoꝛe/ God hath ſhut vs in ſo narow termes/ me thinke/ men ſhould haue confidence of perfoꝛming the woꝛke/ wyth ſuch vngroſtable treatiſes.

1. Pet. 3. 9.

1. Theſ. 5. 21.

Ia. 1. 19. 20.

Ia. 2. 1.

Therefore all these/and whatsoeuer else wandering bookes/I shall meete/ with in this booke/I meane (by God his grace) as bewe thinges/and nothing worth/to burye with silence/and will answere to those thinges/which touche the matters that lye in controuersie betweene vs. And as for the vnlearnednes/blind zeale/malice/intolerable pryde/contempt of al good orders/and twentie such mere thinges/wherewith M. Doctor chargeth vs/if our life & conuersation doth not constitute this sufficiently/our woords & confession of our selues/will not do it. And therefore/we will first trye our selues with ye testimony of our owne consciences/& that in the equity of ye iudgement of al those/which shal indifferently cõsider these thinges/ ye we are charged with. And as for ye woorde/that is so hotly & hastely called for/ we hope it be in their hãds/which will vse it better/then they are by you directed.

To come therefore vnto the matter/out of the places of the. 20. of Mathew/ and the 22. of Luke where our sauiour Christ/vpon occasion of the inordinate request of the mother of Zebede/putteth a difference/betweene the ciuill and ecclesiasticall function/he placeth the distinction of them in two poynts/wherof the one is/in their office/the other is in their names and titles.

The distinction of the office he noteth/in these woords/the kings of the Gentiles haue dominion ouer them/and the princes exercise authoritie ouer them/but it shal not be so with you. Wherupon the argument may be thus gathered. That/ wherein the ciuill magistrate is seuered from the ecclesiasticall officer/ doth not agree to one minister ouer an other. But the ciuill magistrate is seuered from the ecclesiasticall officer/by bearing dominion. Therfore bearing dominion doth not agree to one minister ouer an other.

Touching their names and titles/he putteth a difference in these woords. And they are called gracious Lordes/but it shall not be so with you. And so the argument may be framed as before/ that for as muche as they are seuered in titles/ and that to the ciuill minister doth agree the title of gracious Lordes/therefore to the Ecclesiasticall minister the same doth not agree. For as it is fitte/that they whose offices carry an outward maiestie and pompe should haue names agreeable to their magnificence: so is it meete/that those that God hath removed from that pompe and outwarde shew/ shoulde likewise be removed from such swelling and lofty titles/ as doe not agree with the simplicitie of the ministerie whiche they exercise. And whereas it myght seeme somewhat vniuste: that he that hath the greater giftes/ shoulde not be preferred to those which haue lesse/our sauiour Christ sheweth that the matter is farre otherwise. For by how much euery man doth excell his fellow in the giftes of the holy ghost/ by so muche more/ he oughte to employ him selfe to the benefite of others: so that in a maner he should become (as it were) their seruaunt to doe them good. Which although it be in part common vnto the ciuill magistrate with the minister of the woord/ yet he doth neuer let downe him selfe so low/ nor geueth his seruice either to the church or common wealth/ but that he doth and ought in that seruice to retayne that dignitie and countenaunce/ with the markes and notes thereof/ which hys princely estate doth require.

In the end/he propoundeth him selfe for example/in whome he setteth before their eyes/a perfect paterne of ye ministerie. For seeing he being Lord/tooke vpõ him to be a seruaunt/& being Emperor and king of heauen & earth/was content to want all the glory & shew of the world (his ministerie so requiring) it shoulde be great shame for them which were his disciples/chosen out for the ministery/ not to content them selues/but to aspire vnto such offices and dignities/as they hyred of.

Against thys is sayde/that the places do nothing else but condemne ambitious desire and tyrannicall pompe of authoritie/ and doth not barre the ministers of these thinges.

Then

Then be like all those godly and learned men / which haue vsed these places to proue that the Pope which professeth him selfe to be an ecclesiasticall person/ ought not to haue the ciuill swoorde / nor to vsurpe vnto him selfe suche glorious pompe/ haue abused them. For you teach him how he should answeare/ that there is nothing forbidden but ambition and tyrannie/ and in deede this is the answeare of all the Papists to that obiection.

But Musculus a learned man is of ỹ iudgement. And M. Caluin (as learned as he with diuers other) are of that iudgement that I haue alleaged. This is no great proofe of your side/ nor reproofe of ours / let vs therefore see the reasons wherewith this exposition is warranted. Musculus reason is this/ that if he should haue ment that the Apostles had bene equall and none greater then an other/ then there should be equalitie of all / and none should haue authoritie ouer other. And so there shoulde be no degrees of the Prince and subiect in the common wealth/ of master and seruaunt in a familie/ of people & minister in ỹ church. But it is no good reason to say/ there is/ nor ought to be/ any inequalitie amongst the apostles/ therefore there is none/ nor ought to be none at all: Or to say there is no inequalitie amongst the pastors/ therefore there is no inequalitie betweene the pastors and the people. For as common wealthes/ families/ and churches/ are preserued by inequalitie / and in that some are higher/ and some are lower/ some rule/ and some obey: so are the same likewise preserued by equalitie of certayne amongst them selues. As for example/ albeit the Consuls in Rome/ were aboue other offices/ and the people/ yet were they equall betweene them selues. And although it be the preseruation of the family/ that the master should be aboue the seruaunt/ and the father aboue the sonne: yet it tendeth also to the quiet of the house that the seruaunts amongst them selues / and the brethren amongst them selues/ should be equall. And so we graunt/ that for the preseruation of the church/ it is necessary that there be some should beare rule/ and other should be vnder their rule: but I deny/ that therof followeth/ that one minister should beare rule ouer an other. Whereas M. Musculus sayth that Peter was found in many places chefe amongst the rest/ if he meane as Eusebius, lib. 2. cap. 14. doth/ which sayth/ that he was tes aretes cruchia rón Ioipón apostolon procegoron for his vertues and gifts he had/ one that spake before the rest/ & in the name of the rest/ (which he seemeth to do in that he doth not absolutely geue any chefetie vnto him but only in certayne places) I agree with him/ and do not deny / but such chefetie may be amongst the ministers/ as shall appeare more at large hereafter.

This interpretation of M. Musculus (master D. sayth) muste needes be true/ or elis Christ should reiect Princes & Magistrates/ emongst both Christians & other. I haue shewed how it doth not follow that/ because he forbiddeth ỹ rule vnto the ministery/ therfore he forbiddeth it simply and altogether: no more then the law which forbiddeth that any stranger should be king of the reaime/ forbiddeth therefore that there shoulde be no king of the reaime. Whereas you say master Musculus teacheth how he ought to rule which ruleth/ & what he ought to be/ I haue tolde you before/ other thinke otherwise: and therefore you hauing sette downe hys iudgement before / needed not to haue repeated it here agayne. But the Greeke wordes (you say) catakyrieuousin kai catexousiazousin doe signifie to rule with oppression / and why may not I saye that thys preposition cata, doth not signifie heere a peruerse kinde of rule / but an absolute rule and a full power and iurisdiction as catanathein, catalambanein is not to learne/ or to perceyue euilly and peruersly / but to learne exactly / and to perceiue thoroughly and perfectly / but what neede we to followe coniectures in so playne a matter / when as Saint Luke vseth the simple wordes without any composition of crousiazein Kai Kyrieuein doe you not perceyue that the preposition whereon you put so great confidence/ perteineth you/ belides the manifest vntruth you commit in saying/ that

* The bysshop of Salisbury so alleageth this place in his defence of the Apologie against master Harding. pag. 653.

all these Euangelistes haue interrogatiuely in Matthew. Furthermore you say/that our sauioure Christ sayeth not/that no man shall be great amongst them/but he that desireth to be great amongst them. He had sayd so before/when he had sayd it shall not be so amongst you/and therefore needed not to repeate it: and yet an other Euangelist sayeth not/he that desireth to be great/but let the greatest among you/be as the least. Wherby he doth not reprehende only the desire of being great/but will not haue them to be one aboue an other.

Luk.22.26.

To the last reason.

Last of all you conclude that our sauioure Christ in the 20. of Mathew/ reproueth the ambition of the sonnes of Zebede/ and in the 22. of S. Luke all the rest of the Apostles. I graunte you/ he dothe so/ and that coulde not be done better/ then in telling them/ that they desired things not meete for them/ and which woulde not stande with their calling. And if as you say the ambition only was reprehended/and the desire of rule to oppresse others sayth/the answere you attribute to our sauioure is not so fitte. For they might haue replyed and sayde that he forbad tyrannicall rule and oppression of their inferiours/but they desired that which was a moderate and well ruled gouernment. And semeth it vnto you a probable thing/ that S. Luke meaneth tyrantes and oppressours/ when as he sayth/they are called beneficiall or gracious Lordes? men doe not vse to call oppressours/liberall or bountifull Lordes. Neyther is it to be thought of all the Apostles/that they desired rule one ouer an other/ to the ende that they would vse cruelitie/or tyrannie/ or oppression/one ouer an other: for that were to doe them great iniurie. Besides that it is sayde/ that the rest of the disciples disdayned at the two brethren/which they would not haue done/if they had had any purpose or mynde to haue oppressed them. For then they would haue contemned them/ rather then haue disdayned them/if they had broken out into suche grose faultes.

In hys retract. ad Theod.

For Aristotle teacheth that nemesis (which is the same that aganactesis is/ the terme wherevnto the Euangelist vseth) is agaynst those/that are supposed of them that beare the disdayne/ to be lifted vp higher and into better estate then they are worthy of: which agreeth sayth that interpretation whyche I haue alleaged/ and can not agree sayth the other/ which you set downe. For who (speaking properly) would speake after thys sort. The residue of the Apostles disdayned at the two brethren/ or thought them vnworthy that they should beare tyrannicall rule ouer them.

To the section that beginneth touching the place in. 23. of Mathew/and so vntill howe aptly.

Concerning the exposition and sence of that place/ I agree with you/ and suppose that it is quoted of the authors of the admonition/ rather to note the ambition of certayne/ which gape greedely at these hy thoppynes which we haue/ to the ende they might be saluted by the name of Lordes/and honoures/ then to proue that one minister should not haue dominion ouer an other. And therefore although these places be agaynst no lawfull authoritie of any estate or condition of men/yet as they are aptly alledged agaynst the bishop of Rome/the one agaynst his estate and authoritie simply/ the other agaynst hys tyrannie and euill vsage of hym selfe in that authoritie: so it may be aptly alleaged agaynst any other/ which shall fall into the like fault of the bishop of Rome. The pureneſſe that we boast of/is the innocencie of our sauioure Christ/who shall couer all our vnpureneſſe/ not imputte it vnto vs. And for so much as sayth purifyeth the hart/ we doubt not/ but God of his goodnes hath begon our sanctification/ and hope that he will make an ende of it/euen vntill the day of our Lord Iesus.

Act.15.9.

Albeit we holde dyuers poynctes more purely then they doe/ which impugne them

thinke yet I know none that by comparison/hath either layd/or written/that all thoſe that thinke as we doe in thoſe poyntes are more holy/and more vnblameable in life / then any of thoſe that thinke otherwiſe. If we ſay / that (in thoſe poyntes which we holde from them) we thinke ſoundlier then they doe: we are ready to proue it. If we ſay alſo / that we lyue not ſo offenſiuely to the worlde commonly / by getting ſo many lyuinges into our handes/as would finde foure or fiue good learned able miniſters/ all the worlde will beare vs witnes. Other pureneſs we take not vpon vs. And therefore/as the name was firſt by the Papiſtes maliciouſly inuented:ſo is it of you very vnhoneſtly confirmed. Whereas you ſay/that they are Puritanes/ which ſuppoſe the church which they haue deuiſed / to be without all impurities if you meane without ſinne / you doe notably ſlaunder them/and it is already anſwered: If you meane/that thoſe are Puritanes or Catharanes/which do ſet forth a true and perfect patern or platforme of reforming the church / then the marke of thys hereſy reacheth vnto thoſe/ which made the booke of common prayer/which you ſay is a perfect and abſolute rule to gouerne this church/wherein nothing is wanting or too little/ nor nothing running ouer/nor too much. As for the Catharans (which were the ſame that are otherwiſe called Nouatians) I know no ſuche opynion they had/& they whome you charge/are as farre from their corruption as you be.

In anſwere to that which is contayned in the .10. 11. and 12. page/ vntill. Now if either godly Councels.

YOu geue occaſion of ſuſpition/that your end will be ſharpe good/which haue made ſo euill a beginning. For whereas you had gathered out of the Admonition/that nothing ſhould be placed in the Church / but that God hath in thys worde commaunded/as though the woordes were not playne enough/you will geue them ſome light/by your expoſition. And what is it? you anſwere that it is as much as though they ſhould ſay / nothing is to be tollerated in the church of Chriſte/touching either doctryne/order/ceremonies/diſciplyne/or gouernment/ except it be expreſſed in the worde of God. Is thys to interprete? is it all one to ſay: nothing muſt be placed in the church: and nothing muſt be tollerated in the church? he hath but ſmall iudgement/that can not tell/that certaine things may be tollerated and borne with for a time/which if they were to be ſette in and placed/ could not be done without the great faulte of them that ſhuld place them. Againe/ are theſe of lyke weaight / except it be commaunded in the worde of God: and except it be expreſſed in the word of God? Many things are both commaunded and forbidden/of which there is no expreſſe mention in the word/which are as neceſſarily to be followed/or auoided/as thoſe/whereof expreſſe mētion is made. Therefore vnleſſe your weaightes be truer/if I coulde lett it/you ſhould weaighe none of my woordes. Hereupon you conclude/ that their argumentes taken ab authoritate negatiue, proue nothing. When the queſtion is of the authoritie of a man/in deede it neither holdeth affirmatiuely nor negatiuely. For as it is no good argument to ſay/it is not true becauſe Ariſtotle or Plato ſayde it not: ſo is it not to ſaye/ it is true / becauſe they ſayde ſo. The reaſon wherof is/ becauſe the infirmitie of man can neither attaine to the perfection of any thing/whereby he might ſpeake all thinges that are to be ſpoken of it / neyther yet be free from errours in thoſe thinges/which he ſpeaketh or geueth out / and therfore thys argument/neyther affirmatiuely/nor negatiuely/ compelleth the hearer: But only inuiteth him to some taking or mislyking of that/for which it is brought/& is rather for an oratour to perſuade the ſimpler ſort: then for a diſputer to enforce him that is learned. But ſo much as the Lord God / determyning to ſet before our eyes a perfecte rule of his church/ is both able to doe it/ and hath done it/ a man may reaſon

Deut. 4. 2.
Deut. 12. 32.

bothe partes necessarily. The Lorde hathe commaunded / it shoulde be in hys churche: therefore it must. And of the other side / he hath not commaunded: therefore it must not be. And it is not harde to shewe / that the Prophetes haue so reasoned negatiuely. As when in the person of the Lord the Prophet sayth / where he
07. Jere. 31. 32 of I haue not spoken / and which neuer entred into my heart: and as where he
30. Esa. 2. condemneth them / because they haue not asked counsell at the mouthe of the Lorde. But you say / that in matters of faythe and necessary to saluation it holdeth / which thinges you oppose afterwardes and set agaynst matters of ceremonies / orders / discypyne and gouernment: as though matters of dyscipyne and kynde of gouernment were not matters necessary to saluation / and of faythe. The case which you put / whether the bishop of Rome be head of the church / is a matter / that concerneth the gouernment / and the kynde of gouernment of the church / and the same is a matter that toucheth sayth / and that standeth vpon our saluation. Excommunication / and other censures of the church / which are forerunners vnto excommunication / are matters of dyscipyne / and the same are also of faythe and of saluation. The sacramentes of the Lorde hys supper / and of baptisme are ceremonies / and are matters of faythe and necessary to saluation. And therefore you which distinguishe betweene these / and saye / that the former / that is matters of faythe and necessarye to saluation may not be tollerated in the church / vnlesse they be expressly contayned in the worde of God or manifestly gathered: But that these later which are / ceremonies / order / discipyne / gouernment in the church / may not be receiued agaynst the worde of God / and consequently receiued if there be no worde agaynst them (although there be none for them) you I say distinguishing or byuilding after thys sorte / do proue your selfe to be as euill a deuyder / as you shewed your selfe before an expounder / for thys is to breake in peeces / and not to deuide.

And it is no small iniurie which you doe vnto the worde of God / to pinne it in so narow roume / as that it should be able to direct vs / but in the principall poyntes of our religion: or as though the substance of religion / or some rude and vnfashioned matter of building of the church were vttered in them, & those thinges were left out / that should pertayne to the fourme and fashion of it: or as if there were in the scriptures onely to couer the churches nakednes / and not also chaines and braceletes and rings / and other iewels / to adorne hir and set hir out / or that to conclude / there were sufficient to quench hir thirst / & kill hir hunger / but not to minister vnto hir a more liberall / and (as it were) a more delicious and daintie diet. These things you seeme to say / when you say / that matters necessary to saluation and of sayth are contayned in the scripture / especially when you oppose these thinges / to ceremonies / order / dyscipyne / and gouernement.

And if you meane by matters of sayth and necessary to saluation / those without which a man cannot be saued: then the doctrine that teacheth there is no free will / or prayer for the dead / is not within your compasse. For I doubt not / but dyuers of the fathers of the Greke church / which were great patrons of free will (at least as their worddes pretende) are fauch holding the foundation of the sayth / which is Christ. The lyke might be sayd of a number of other / as necessary doctrines / wherein men being misled / haue notwithstanding bene saued. Therefore seeing that the poynt of the question lyeth chiefely in this distinction / it had bene good that you had spoken more certainely and properly of these thinges.

But to the ende it may appeare / that this speach of yours / doth some thing take vp & shrinke the armes of the scripture / which otherwise are so long & large: I saye that the worde of God contayneth the direction of all things pertayning to the church / yea of what soeuer things can fall into any part of mans life. For
2. Tim. 3. Salomon sayth / in the second chapter of the Prouerbes. My sonne / if thou receiue my wordes / and hyde my precepts. &c. Then thou shalt vnderstande

iustice

ſuſtice and iudgement/ and equitie/ and euery good ſeaſ. S. Paul ſayeth that whether we eate or drynke/ or whatſoeuer we do/ we muſt do it to the glory of God. But no man can glorifie God in any thing but by obedience/ and there is no obedience but in reſpect of the commaundement and woꝛd of God: therefoꝛe it followeth that the woꝛd of God directeth a man in all his actions. And that which S. Paul ſayd of meates and drinkes that they are ſanctified vnto vs by the woꝛd of God / the ſame is to be vnderſtanded of all thinges elſe whatſoeuer we haue the vſe of. But the place of S. Paul is of all other moſt cleare/ where ſpeaking of thoſe things which are called indifferent / in the ende he concludeth/ that whatſoeuer is not of fayth / is ſinne: but fayth is not but in reſpecte of the woꝛd of God/therfoꝛe whatſoeuer is not done by the woꝛd of God/is ſinne. And if any will ſay that S. Paul meaneth there a full plerophorian and perſwaſion that that which he doth is well done/ I graunt it. But from whence can that ſpring but from fayth/and how can we perſwade and aſſure our ſelues / that we do well/ but whereas we haue the woꝛd of God foꝛ our warrant? ſo that the Antiſtie by a metonimie Subiecti pro adiuncto, doth geue to vnderſtād from whence the aſſured perſuaſion doth ſpring. Wherevpon it falleth out/ ℣ foraſmuch as in all our actions both publyke & priuate we ought to follow ℣ direction of ℣ woꝛd of God: in matters of the church and which concerne all/there may be nothing done but by the woꝛd of God. Not that we ſay/as you charge vs in theſe woꝛdes (that no ceremonie. &c. may be in the church except the ſame be expreſſed in the woꝛd of God) but that in making oꝛders and ceremonies of the church / it is not lawfull to doe what men liſt / but they are bound to follow the generall rules of the ſcripture/that are geuen to be the ſquire / whereby thoſe ſhould be ſquared out. Which rules I will here ſet downe/ as thoſe which I would haue as well al oꝛders & ceremonies of the church framed by/as by the which I will be content/ that all thoſe oꝛders & ceremonies which are now in queſtion / whether they be good & conuenient oꝛ no/ſhould be tried & examined by. And they are thoſe rules/ which Paule gaue in ſuch caſes as are not particularly mētioned of in ſcripture.

The firſt/that they offend not any/eſpecially the Church of God. 1.Cor.10.32.

The ſecond/is(that which you cite alſo out of Paul) that all be done in oꝛder and comelynes. 1.Cor.14.40.

The thirde/that all be done to edifying. 1.Cor.14.26.

The laſt/that they be done to the glory of God. 1.Rom.6.7.

So that you ſee that thoſe things which you reckon by/of the houre/& time/ & day of prayer. &c. albeit they be not ſpecified in the ſcripture / yet they are not left to any/ to oꝛder at their pleaſure / oꝛ ſo that they be not againſt the woꝛde of God:but euen by and according to the woꝛd of God they muſt be eſtabliſhed:and thoſe alone to be taken / which do agree beſt and neareſt with theſe rules before recited. And ſo it is brought to paſſe (which you thinke a great abſurdity) that al things in the church ſhould be appointed according to the woꝛd of God. Wherby it likewiſe appeareth / that we deny not but certayne things are left to the oꝛder of the church/becauſe they are of the nature of thoſe which are varyed by times/ places/perſons/& other circumſtances/ & ſo could not at once be ſet down & eſtabliſhed foꝛ euer: & yet ſo left to the oꝛder of the church/ as ℣ it do nothing againſt the rules afoꝛeſayde. But how doth this follow/ ℣ certaine things are left to ℣ oꝛder of the church/therfoꝛe to make a new miniſterie by making an Archbiſhop/to alter ℣ miniſterie ℣ is appointed/ by making a biſhop oꝛ paſtoꝛ without a church oꝛ flock/to make a deacon without appointing him his church whereof he is a deacon/& wher he might exerciſe his charge of prouiding foꝛ ℣ poꝛe/to abrogate cleane both name & office of ℣ elder with other moꝛe:how I ſay doth it follow ℣ becauſe the church hath power to oꝛder certaine things/therfoꝛe it hath power to do ſo of theſe/which God hath oꝛdayned and eſtabliſhed: of the which there is no tyme/

not place/not person/not any other circumstance/which can cause any literation or chaunge? Which thing shall better appeare both in the discourse of the whole booke/and especially there / where you go about to shew certayne reasons/ why there should be other gouernmēt now/then was in ỹ tyme of the apostles. But whyle you goe about to seme to say much/ & rake vp a great nomber of thinges/ you haue made very euill meslin (and you haue put / in one/ thinges which are not peires nor matches. Because I will not draw the reader willingly into more questions then are already put vppe/ I will not stand to dispute / whether the Lordes day which we call Sonday (being the day of the resurrection of our sauiour Christ / and so the day wherein the worlde was renued as the Iewes sabboth was the day wherein the world was finished/ and being in all the churches in the Apostles tymes as it seemeth vsed for the day of the rest and serving of God) ought or may be changed or no. This one thing I may say/ that there was no great iudgement to make it as arbytrarie and chaungeable/as the houre and the place of prayer. But where was your iudgement/when you wrote/that the scripture hath appoynted no discipline nor correction for suche / as shall contemne the common prayers and hearing the word of God? What churche discipline would you haue other then admonions/reprehensions/and if these will not profitte excommunication? and are they not appoynted of our sauiour Christe. 18.Math.15. 16.17. There are also ciuill punishments / and punishmentes of the body likewise / appointed by the word of God in diuers places/in Exodus. He that sacrificeth to other gods/and not to the Lorde alone/shall dye the death. And in Deuteronomie. Thou shalt burne out the euill out of the middest of thee / that the rest may heare & learne and not dare do the like. The execution of this law appeareth in ỹ 21.Chap.20. 19.Chap.19. 2.Chr.15.13. Chro. by king Asa/who made a law/that all those that did not seke ỹ Lord shuld be kilde. And thus you see ỹ ciuill punishment of contemners of ỹ word & prayers.

There are other for such as neglect the worde / which are according to the quantitie of the fault: so that whether you meane ciuil or ecclesiasticall correction/ the scripture hath defined of them both. I omit that there be examples of pulpits in Nehemias which the common translation calleth Ezra / of chaires in S. Mathew/where/ by the chaire of Moses our sauiour Christ meaning the doctrine of Moses/doth also declare the manner which they vsed in teaching. Of sitting at the communion (which the Euangelist noteth to haue bene done of our Sauiour Christ with his disciples) which examples are not to be lightly chaunged/and vppon many occasions. 8.Chap.4. 23.Chap.2. Math.26.20.

But this I can not omitte/that you make it an vndifferent thing to preache the word of God in churches or in houses / that is to say / priuately or publickly. For what better interpretation can I haue/ then of your owne wordes/ which say by and by after/of Baptisme / that it is at the order of the church/ to make it priuate or publike. For if it be in the power of ỹ church / to order that Baptisme may be ministred at ỹ house of euery priuate person/ it is also in her power to ordayne that the worde be preached also priuately. And then where is that which Salomon sayth that wysdom cryeth openly & in the streates/and at the corners of the streetes where many meete: and where be the examples of the olde church/ which had besydes the temple at Jerusalem / erected vppe synagogues in euery towne to heare the worde of God / and mynister the exercyses? what is become of the commaundement of our sauiour Christ/ which when he gaue his disciples that they should preache openly/and vpon the house toppes/that which they heard in the eare of hym/and secretely? and howe doe we obserue the example of our sauiour Christ/ who to deliuer his doctrine from all suspycion of tumultes and other disorders/ sayd that he preached openly in the temple and in the synagogues / albeit the same were very daungerous vnto hym? we the example of the Apostles/that bydd the same. For as for ỹ tyme of persecution/when the church 9.Sam.2.3. 10.Math.27. 18.Joh.20. 3.Act.1. 4.Act.1.

dare

dare not/nor is not meete/that it shoulde shewe it selfe to the enemye/ no nor then is the worde of God nor the sacramentes priuately preached or ministred/neyther yet ought to be.

For although they be done in the house of a priuate man/ yet because they are & ought to be ministred in the presence of the congregation/ there is neyther priuate preaching/nor priuate baptisme. For like as where so euer the Queenes maiestie lyeth/there is the Courte/ although it be in a Gentleman hys house/so wheresoeuer the churche meeteth/ that place is not to be holden priuate/ as touching the prayers/preachings/and sacramentes/that shalbe there ministred. So that I denye vnto you that the churche hathe power to adiorne at her pleasure/ whether preaching or ministring of sacramentes/ should be priuate or publicke/ when they ought not to be/ but where the church is/ and the church ought not to assemble (if it be not letted by persecution) but in open places. And when it is driuen from them/those places where it gathereth it selfe together/although they be otherwise priuate/ yet are they for the time that the churches doe there assemble/and for respect of the worde and sacramentes/ that are there ministred in the presence of the church/publike places. And so you see those (whome you charge slaunderously wyth conuenticles) are faine to glasse by the windowes that you open to secreate and priuate conuenticles.

The Answere from. Nowe if either godly councels/vnto I truste M. Caluins iudgement will weigh.

HEere are brought in Iustin Martyr/Irenæus/Tertullian/ Cyprian/and councels/ as dumme personages in the stage only to make a shewe/ and so they go out of the stage without saying any thing. And if they had had any thing to say in this cause for these matters in controuersie/there is no doubt/but M. Doctor would haue made them speake. For when he placeth y greatest strength of hys cause in antiquitie/ he would not haue passed by Iustin/ Irenæus/Tertullian/ Cyprian/ being so auncient/ and taken Augustin/ whych was a great time after them. And if the godly councels coulde haue holpen heere/ it is small wisedome to take Augustine/and leaue them. For I thinke he might haue learned that amongst the authorities of men/the credite of many is better then of one: and that thys is a generall rule/that as the iudgement of some notable personage is lyked vnto in a matter of debate/ more then theirs of the common sorte/ so the iudgement of a councell/where many learned men be gathered together/carryeth more likelyhode of truthe wyth it/then the iudgement of one man/although it be but a prouinciall councell/much more then/if it be a generall/and therfore you in your cause great iniurie/if you could alledge them/and do not. Thys is once to be obserued of the reader throughout your whole boke/ that you haue well prouided that you would not be taken in the trip for misalledging the scriptures/for that vnles it be in one or two poyntes/ we heare continually (in stead of Esay and Ieremy/S. Paule/and S. Peter/and the rest of the Prophetes and Apostles) S. Augustin and S. Ambrose/kai to en te phake myrion, Dionysius Areopagita/Clement. &c. And therfore I can not tell wyth what face we can call the scriptures from their antiquitie/councels/and fathers/to the triall of the scriptures/ whe in the controuerties whych rise amongst our selues/ thus so farre from them/ that it maketh not much/that they are not banished of your part/ from the deciding of all these controuerties.

And if thys be a sufficient proofe of thinges to say/ suche a Doctor sayde it/ suche a councell decreed so/ there is almost nothing so true but I can impugne/ nothing so false/ but I can make true. And well assured I am/ that by these meanes/ the principall groundes of our faith may be shaken.

And as we say in our tongue/ Nettles amõg Roses.

And therfore/because you haue no proofe in the worde of God/ we comfort our selues/assured/ that for so muche as the foundations of the Archbyshop and Lordship of Bishops and of other things/ which are in question/ be not in heauen/that they will fall and come to the ground/from whence they were taken.

Howe it is knowne they are from beneath and of the earthe/ and that they are of men and not of God: The answearer goeth about to proue/that they came yet out of good earthe/and from good men/ which if he had obtained/yet he may well know/that it is no good argument to proue that they are good. For as the best earth bringeth forth weedes/ so do the best men/bring forth lies and errors. But let vs heare what is brought/ that if thys vilarde and shewe of truthe be taken away/all men may perceiue/ howe good occasion we haue to complaine/ and howe iust cause there is of reformation. In the first place of S. Augustine there is nothing against any thing which we hold/for thys/that the church may haue thynges not expressed in the scripture/is not against/that it ought to haue nothing/but that may be warranted by the scripture. For they may be according to the scripture/ and by the scripture / which are not by plaine termes expressed in the scripture. But against you it maketh muche/& ouerturneth all your building in this boke. For if in thole thynges which are not expressed in ỳ scripture/ that is to be obserued of the Church/which is the custome of the people of God/ and decree of oure forefathers: then howe can thele things be varyed according to time/place/& persons/(which you say should be) when as ỳ is to be retained/ which ỳ people of God hath vsed/& the decrees of the forefathers haue ordained. And yet also how can we to safelier/ then to folow the apostles customes and the churches in their time/which we are sure are our forefathers/& the people of god.

Besides that/how can we retaine the customes and constitutions of the papists in such thynges/which were neither the people of God/nor our forefathers.

I will not enter now/to dispute/whether it were well done to fast in all places according to the custome of the place. You oppose Amb.& Aug. I could oppose Ignatius and Tertullian/whereof the one saith it is (nefas) a detestable thing to fast vpon the Lordes day/the other/ ỳ it is to kil the Lord/& this is the inconuenience that cometh of such vnlearned kinde of reasoning/ S. Ambrose sayth so/& therfore it is true. And although Amb. and Aug. being straungers and priuate men at Rome would haue so done/ yet it followeth not/ ỳ if they had ben citizens & ministers there ỳ they would haue don it/& if they had don so to/yet it followeth not but they would haue spoken against ỳ appointment of dayes/& nomothesian, of fasting/whereof Eusebius saith/that Montanus was the first author. I speake of that which they ought to haue done/for otherwise I know they both thought corruptly of fasting: whe as the one sayth/it was remedy or reward to fast other dayes/but in Lent/not to fast/was sinne: and the other asketh/ what saluation we can obtaine/if we blot not our sinnes by fasting/seing ỳ the scripture sayth/ỳ fasting & almes doth deliuer from sin/ & therfore calleth them new teachers/that shut out the merite of fasting. Which I therfore recite/because you would seme by Aug.& Ambrose iudgements/to alow of the forcibly and commanded fasts. What you meane to cite this place ad Ianuarium. 118. I can not tell/ you charge the authors of the admonition to be confirmed to the papistes/ I will not charge you so/but will thinke better of you/vntil the contrary do more appeare. But I appeale to the iudgement of all men/if this be not to bring in popery again/to allow of S. Aug. saying/wherin he sayth that the celebrating of the day of the passion. &c. is either of some generall councel/ or of the Apostles commanded & decreed/whereby a gate is ope vnto the papistes to bring in/vnder the colour of traditions/all their beggery whatsoeuer. For you plainly confirme/that there is some thing necessary to be obserued/which is not contained any wayes in ỳ scripture. For to keepe those holy dayes/ is not contained in the scripture / neither can be

Tertull. de coron. milit.

Ignatius ad Philip. epist. 5.

27. chap. of the 5. booke.

Aug. de temp. 62. serm.

Amb. 10. lib. ep.

concluded of my part therof/ and yet they are necessary to be kept/ if they be commaunded of the Apostles. Therefore in your opinion/ some thing is necessary to be kept/ which is not contained in the scriptures/ nor can not be concluded of them. And if you say/ that S. Aug. leaueth it in doute/ whether it were the Apostles tradition & statute/ or a generall councels/ then you bring vs yet to a worse point/ that we can not be assured of ꝑ which is necessary for vs to knowe/ that is whether the Apostles did ordaine that these dayes should be kept as holy dayes/ or the cōcels. And that it is S. Augustine meaning/ to father such like things of the Apostles/ it more appeare by that which he writeth/ saying. There are many things which the whole churche holdeth/ and therfore are well beleued to be commaunded of the Apostles/ although they be not founde written. If this iudgement of S. Augustine be a good iudgement and a sounde/ then there be some thinges commaunded of God/ which are not in the scriptures/ & therfore there is no sufficient doctrine contained in the scriptures/ wherby we may be saued. For all the commaundements of God & of the apostles/ are needful for our saluation.

Tom. 7. de baptis. contra Donat. lib. 5. cap. 23.

And marke I pray you whether your affections carry you: before you sayd/ that the Lords day which was vsed for the day of rest in the Apostles time/ may be changed/ as the place/ and houre of prayer: but the day of the passion & resurrection. &c. you either thinke soone as the decree of the apostles/ or at least put vpon vs a necessity of keeping of them/ least happly in breaking of them/ we might breake the Apostles decree/ for you make it to lie betweene the councels and the apostles/ which of them decreed this. And be you not perceiue/ how you fall reason against your self/ for if the church haue had so great regard to ꝑ which the apostles did in their times/ that they kept those things which are not written/ and therfore are doutfull whether euer they vsed them or no/ how much more should we hold our selues to these things/ which are written/ that they did/ and of the which we are assured? As touching the obseruation of these holy dayes/ I will refer the reader vnto an other place/ where occasion is geuen againe to speake of them. As for that rule ꝑ he geueth when he sayth whatsoeuer is not. &c. and for the last of the three rules/ I receiue them with his owne interpretation/ which he hath afterward in. 119. epist. ad Ianuarium. which is/ that it be also profitable.

Epist. 119.

And as for those three rules/ which you saye/ are sufficient to be vsed/ I can see nothing that they helpe your cause one whit/ for I knowe no man that euer denyed/ but that the churche may in such things as are not specified/ and particularly determined/ make ordres so they be grounded of those generall rules which I haue before alleaged out of S. Paule.

And as for the second of the three rules/ I can not at any hand allow it. For when all christianitie was ouer runne with Idolatrie/ things were vniuersally obserued/ which to kepe/ were mere wickednes/ and thus strengtheneth the papistes vniuersalitie.

Concerning your glose (if it be not repugnant to the scripture) besides that it is not enough/ because it must be grounded by the scripture/ and that it is wicked to geue such authority to any decree of men/ that a man should not enquire of it/ or reason of it/ I haue shewed that he ment nothing les. For affirming that suche thinges are the Apostles commaundements/ his meaning was/ that they should be receiued without all exception receiued/ and absolutely. How much better is it/ that we take heede to the wordes of the Apostle/ then either to S. Augustine or yours/ which sayth/ that if he/ or an angel from heauen/ should preach any other gospell/ then that which he had preached/ that they should both be accursed: he sayth not any contrary or repugnant doctrine/ but any other gospell.

Gal. 1. 8.

Tell me/ I pray you here/ ꝑ in Augustin which he writeth to Ianuarie that those things which are not contained in the scriptures/ nor decreed of councelles/ nor confirmed by generall customes/ but are vsed by the maners

Epist. 119.

of regions and of men/vpon occasion offered/ought to be cutte of/ although they seeme not to be against faith/ because they goe with fruitle burdens the religion/which Christ would haue free. Thys sentence bethe I was to bolde for you/ you coulde not carry it. The rest whose names you recite (which you saye you leaue of for humilitie sake) I leaue to the iudgement of the Reader to consider/ wherefore they be left out/ seeing that Augustin in whom you put so great truste/ answereth so little to your expectation. Thys is certaine/ that humilitie (which you pretend) was in small commendation with you/which make so often repetitions/shuffle in diuers sentences of Doctors and lawyers/to proue things that no man denieth/ translate whole leaues to so small purpose/ vpon so light occasions/make so often digressions/sometimes against the vnlearnednes/ sometimes against the malice/sometimes against the intemperancie of speach of the authors of the admonition/and euery hand while pulling out the sworde vpon them/and throughout the whole boke/ sperting your selfe with the quotations in the margent/so that if all these were taken out of your boke/ as winde out of a bladder/ we should haue had it in a narow rowme/ which is thus swelled into such a volume/ and in stead of a boke of.ij.s. we should haue had a pamflet of two pence.

And whereas you say/ that you haue not alleaged these learned fathers for the authors of the libell/but for the wise/ discrete/ humble/ and learned/ to them also I leaue it to consider/vpon that/which is alledged by me. If it/ howe vaine a diuine it is/ to seeke for rules in the Doctors/ to measure the making of ceremonies by/ which you might haue had in the scriptures: there/ at the riuers/ heere/ at the fountaine/ vncerten there/ which heere are certen/ there/ in parte false/which are heere altogither true/then to howe little purpose they serue you/ and last of all howe they make against you.

An answer to the ende of the.19.page/ beginning at the.25. at. But I truste M. Caluins iudgement.

Why should you truste that M. Caluins iudgement will weigh with them/ if they be Anabaptists (as you accuse them) if they be Donatists/ if Catharists/ if conspired with the Papistes/ howe can you thinke that they will so easily rest in M. Caluins iudgement/ which hated and confuted all Anabaptisme/Donatisme/Catharisme and Papisme? But it is true which the prouerbe sayeth/ memorem.&c. he that will speake an vntruthe/ had neede haue a good memorye: and thys is the force of the truthe/in the conscience of man/that although he supporte it/and pretende the contrary/yet at vnwares it breaketh out. For what greater testimonye coulde you haue geuen of them/ that they hate all those heretikes which you lay to their charge/then to say/that you truste M. Caluins iudgement/will weigh with them? Now in deede (that you be not deceiued) we receiue M. Caluin/and weigh of him/ as of the notablest instrument that the Lord hath stirred vp/ for the purging of his churches/ and of the restoring of the plaine and sincere interpretation of the scriptures/which hath bene since the Apostles times. And yet we do not so read his woordes/that we beleeue any thyng to be true/because he sayeth it/but so farre as we can esteme/ that that which he sayeth/doothe agree with the canonicall scriptures. But what gather you out of M. Caluin?

First/ that all necessary thynges to saluation/are contained in the scripture/ who denyeth it?

In the seconde collection/ where you would geue to vnderstande/that ceremonies and externall discipline/ are not prescribed particularly by the woorde of God/and therfore left to the order of the church: you must vnderstande/that all externall discipline/is not left to the order of the church/ being particularly prescribed

scribed in the scriptures: no more then all ceremonies are left to the order of the church/as the sacraments of baptisme/and the supper of the Lord ordeined/vpon the substantiall speaking of M. Caluin/ saying ceremonies and externall discipline, beyng vsed aright/ all is good/ yea you goe about subtilly to make men beleeue/ that M. Caluin hath placed the subiect externall obedience/in the power and administrement of the church. For if all externall obedience were arbitrarie/ and in the choise of the church/excommunication also (which is a part of it) might be cast away/ which I thinke you will not say. But if that M. Caluin were alyue to heare hys sentences racked and wrested/ to establish these strange/ subiect to errour & vnlykely to ouer throwe/and to assertions these strange that he abhorred to here to mainteine/what might he say? and the matter subiect is done to him/is nothyng lesse because he is dead.

Concerning all the rest of your collections/ I haue not slightly answered a mans/which taketh so much paine both to small gaine/and which doeth but fish in the sea/whereof there will neuer rise encrease. For I know none that euer defended these things/vnles peraduenture you would make the reader beleeue/ that all these be contentions/which moue any controuersy of things which they iudge to be amis/and the like answered before. Then now I answer further/that they that moue to reformation of things/are no more to be blamed as authours of contention/ then the Phisition/ which geueth a purgation/is to be blamed/ for the vomityng and sturre in the belly/and other disquietnes of the body: which should not haue bene/if the euil humors and naughty disposition of it/ had not caused to procured hys purgation.

Where you conclude/ that these contentions should be done ended/if M. Caluins bookes were read/heere we will ioyne with you/ and will not refuse the iudgement of M. Caluin/in any matter that we haue in controuersy with you. Which I speake not therefore because I would call the decision of controuersies to men/and their bookes (which pertaine only to God and to his worde) but because I know hys iudgement in these things to be cleane against you/and the vanity for that you would beare men in hand/that M. Caluin is on your side/and against vs. And as for Peter Martyr/and Bucer/and Melancthon/and Bullinger/ Gualter/ and Pesuinius/ and the rest of the late writers/ by citing of whom you would geue to vnderstand/that they are against vs in these matters/ there is set downe in the latter end of this booke/their seuerall iudgements/of the most of these things which are in controuersy: whereby it may appeare/that if they haue spoken one word against vs/they haue spoken two for vs. And whereas they haue written (as it is sayde and alleaged in their priuate letters to their friendes) against some of these causes/ it may appeare/ that they haue in their workes published to the whole world/that they confirme the same causes. So if they haue any such sayings/they shall be found not so much to haue differed from vs/as from them selues: and therefore we appeale from them selues/vnto them seuered from their priuate notes and letters/to their publike writings/ as more authentical. You labour still in the fire/that is vnprofitably/to bring M. Bucers hys Epistle/to proue/that the church may alter things/wherein there is no particular and expressed commaundement/for there is none denieth it/neither is there saying/that all things are to be done in the churche/ accordyng to the rule of the worde of God/any thing repugnant vnto that/that the church may ordaine certaine things/according to the Word of God.

But if this epistle and others of M. Bucers with his notes vpon y booke of Common prayer/which are to others vnknowen/and certaine Epistles of M. Peter Martyr were newe printed (as I can not vnderstand they were) then beleeue that you be vntrewe/which go about to preiudice our cause by the testimonies of them/which lye dead neither heare/nor see/being kept close in your study: you

K.i. also

Deut.22.18.

Jer.31.34.

Esay.56.5.

(as it seuer the matter) may chaunge the circumstances of them/ but the times/ and places/ and manners of the people shall require. But to say that any magistrate may saue the liues of stubborne/ contemptuous and stubborne Idolaters/ murderers/ aduulterers/ incestuous persons/ and suche like/ whych God by hys morall lawe hath commaunded to be put to death/ I doe vtterly denye/ and am ready to proue/ if that pertained to thys question. And therfore although the iudiciall lawes are permitted to the discretion of the prince and magistrate/ yet not so generally as you seeme to affirme/ and as I haue otherwhyles layde/ that not only it muste not be done against the worde/ but according to the worde and by it.

After you define whot is it to take from/ or put to the worde of God/ where in not to speake of your wonderfull vnperfect in defining/ whych can neither vnderstande things/ and those contrary (putting to and taking fro) both one definition (whych seme him selfe could neuer do) you leaue out that whych Moses especially meante to comprehende/ whych is/ not to do more/ nay to do lesse/ that he hath commanded. And as for your deuision/ it hath as euil successe here/ as in other places/ for where it is a great fault in deuising/ to haue eyther too muche or too little/ you faulte in bothe/ for where as you say/ they adde/ whych touche as before. &c. besides that you leaue out whych Moses ment/ you forget also that whych your selfe haue sayde/ whych hath placed nothing to/ nor only in touching and perceiuing/ but in thynking or beleeuing. And where as you make seuen partes of your deuision/ yet the laste are founde to be all vnder the first member/ whych is to make thynges of faythe and ceremonies/ contrary to the worde/ and so your deuision is not only faultye/ but no deuision at all. The whych thing I could easily haue forgiuen you/ and passed by as a thing not very commendable to trauaile to shewe the peruerse of thole thinges/ whych bee sufficiently of them selues (as it were) preiudiciall to their owne shame: but that it greeues me to see a boke lengthened whych for it/ seconde/ thirde/ laste/ as thoughe euery one of them contained some notable newe matter/ whych neuer an Oyes before it/ to stirre vp the attention of the reader/ where there is nothing but a masse of wordes without matter/ as it were a fyst of faire empte Apothecaries boxes/ without any drugges in them. And say that you are so hard whych other men for their Logike/ I will desire the reader to pardon me/ if I pursue thole thinges more narrowlyer then some peraduenture loue whot/ as I my selfe delight not. But as for any deflation or deuision that I cal pertaining to thys matter/ it manifestly saith/ that nothing is to be done in the church of God/ but by hys commaundement and worde be it neuer the same. If it be true in deede/ if they be not against the worde of God/ and be profitable for the church/ they are to be receiued/ as those thynges/ whych God by the church bothe commaunded/ and as grounded of the worde of God: but there is the question/ and therefore you taking this as a thyng graunted answere/ so answere fal into that whych you charge other whot of the fallacie of petitio principii.

To that in the. 34. and. 35. pages.

WHere in effect doe they say/ that the church of England is to be reformed/ and ministring of the sacramentes/ is it all one to say/ that the worde in the church of England is not purely preached/ and the sacramentes fine seruile/ and sufficiently administred/ whych thinke/ that the church of England is voyde of all theste? Againe/ where do they reason thus/ that the worde of God is not truely preached/ because the ministers are not rightly grounded & elected when as they haue not one worde of true preaching? as if all one to say it is not purely preached/ & to say it is not truely preached? &. Paul willeth that the gospel be preached/ although it be not purely/ but he neuer meant that it should be truely preached/ although it be not purely. Againe/ he willeth not against it should haue ben preached falsly or not truly. Againe/ he willeth not against it should

Phil. 1. 16. 18.

Apollos

Apostles in the church of Corinth/because they preached the word sincerely/but because they vsing painted sleights and affected eloquence/ and making a great shew of learning and toungues/ dyd not preache the Gospell sincerely. So that you see that it is one thing not to preache truely/ and an other not to preache purely: and you see their reason is not so cunning: for the want of a good calling/may geue occasion to say/that the word of God is not sincerely taught/ because there is not a lawful and ordynary calling. For although for the substance of doctryne/ and the manner of handling of it/ they that S. Paul speaketh of to the Philip. dyd no fault/ yet S. Paul sayth that they dyd not preach purely/because they dyd it of contention &c. of enuie/which was no fault in the doctryne/ but in dyuers that taught. Therefore let men iudge how iust your sleights are/that expounde not purely/not truely: and whether they be to confute other mens arguments/rather then to shamethe weyth your owne shadowes.

I know no papisticke reason thus/that because we haue no ministers/therfore no word/no sacraments/no discipyne/ no church. For they deny we haue the word & sacraments/because we hold not they? word & sacrifice/but if there be that so reason/yet these men that you charge/haue neyther any such antecedent as such a consequent: for they neuer sayde that there is no ministerie in Englande/ nor yet do euer conclude/ that there is no worde/ no sacramentes/ no discipyne/ nor church. For in saying that the face of the church doth not so much appeare (for so the whole proces of their booke doth declare that they meane/when they say that we haue not scarse the face of the church) they graunt/ that we haue the church of God: but that for want of their ornamentes/which it should haue/and through certayne the beloued rages of poperie which it should not haue/ the churche doth not appeare in her native colours/and so beautifull/as it is meete she should be prepared to so glorious a husband as is the sonne of God. May you certaynly/ and doe you beleue/ that the authors of this booke are conspired with the papistes to ouerthrow this church and realme? How certaynly I will neuer doe that iniury vnto them/ as once to go about to purge them of so manifest slaunders/not neuer be brought by the outrage of your speaches/ to geue that roome boy is not mynded. And therfore as for you/ I will set your conscience and you together: The reader I will desire not to thinke it a strange thing: For it is no other/ then hath happened to the seruauntes of God euen from those which haue professed the same religion/which they dyd/as it appeareth in Ieremy/ which was accused of certayne of the Iewishes/that he had conspyred with the Babylonyans their mortall enemyes/and layde to dyes charge/ that he was going to them when he was going to Benimin. 37. Chap. 12. 13.

To the. 36. 37. 38. page.

IT vnderly the purpose which is alleaged out of the first of the Actes/ to proue/ that there ought to be tryall of those which are chosen to the ministerie: for when S. Peter sayth/ that suche a one must be chosen as hathe bene continually conuersant with our sauioure Christ/and from the beginning of his preaching/ vntill the day wherein he ascended into heauen/ he meant nothing els/ but that such a one should be chosen which hath sufficiently instructed and hath bene continually a scholer of our sauioure Christe/ and therefore fitte to teache and to fashion that/ which they had learned/ and which godly conuersation hath notoriously knowne.

Wishes that/ albeit these two Mathyas and Barsabas were therefore set vp in the assemblie/ that the church in the prayer that was made for their election might/ by hauing them/ vsing the extraordinary for them: yet it was also as much to say/that if any could obiect any thing against them/ that he should vse his obiection.

And whether they were examined or no/ the matter is not great/ neyther is that it is sayde that a tryall should be had/ it is mete/ that when the parties are honestly knowene to those whych haue the right of tryinge/ and that there shoulde be alwayes necessarylye an apposing and examininge/ so that the sufficiencie of doctryne and holynesse of lyfe (for the whych cause the tryall and examynation is commaunded) be knowne and agreed vpon by them/ that chuse/ it is enough.

And so these two being notoriously knowene and confessed of by the churche to bee fitte men/ weight happely not be examined/ but yet the fathers of Nycene declare plainly/ that in the choyse of them/ there were required both godly vertuous liuinge and ability to teache/ and honesty of conuersation.

And although there be certayne thynges ells ordinary in this election/ as that such a one must be chosen which hathe bene conuersant with our Sauiour Christ/ and that there were two put vp for one place/ and that it was permitted to lottes/ to cast the Apostleship vpon one of them two/ as if the Lord should by the lottes from heauen/ tell/ who should haue it/ yet it followeth not to say/ that the rest of the thinges that are there vsed/ should not be practised in ordinary callinges/ for as much as they will well agree with them.

And M. Caluin in the place you alledge/ sayth/ that the ordinary callinges somwhat differ from the calling of the Apostles/ and after this sorte/ where in that is/ in that they were appointed immediatly of God/ and by his mouthe: where by it appeareth/ that for the refuse of those thynges whych are there mentioned/ he holdeth that they may well stande with the ordinarye election.

And where you saye that the fact of the Actes/ because it speaketh of Diuine thynge/ is nothynge to the matter/ me thynke you shoulde haue easily vnderstanded that if a tryall be necessary in Diuine thynges/ whych is an higher office in the church/ and hath regard but to one parte of the churche/ that is the poore/ and is occupied in the distribution of money/ much more it ought to be in an office of greater charge/ which hath respect to the whole church/ and is occupyed in the dispensing of the holy word of God.

But in the ende you agree that they/ shoulde be tryed/ so that nowe the question standeth only/ howe and by what meanes: wherein you for your part saye/ that the booke of ordering mynisters/ is a sufficient and good rule. I haue red it/ and yet I can not commende it greatly. But you will say/ not with standinge/ it is indifferente. I will graunte you with this indifference/ that I supposed/ that all that is there/ were good and conuenient/ and such as I ought to say vnto/ to be it. With what iudgement I doe dislowe it/ I hope it shall anone to appeare vpon these reasons.

First/ that the examynation of hys doctryne/ wholy/ and partly of hys life/ is permitted to one man. For concerninge of the one parte the principall of the charge that is committed vnto the mynisters/ and the heresie perill that commeth into the church/ by the want of those thinges that are required in them/ and of the other parte touchinge the inconuenience of the mutable of many/ whych also (as you saye) hath many dangers/ as that they also as vnable/ embrace errour in those thinges/ which be sounde/ by flatterye/ by feare/ to be stayed owte by diuersion of loue/ or of enuie/ &c. I say/ considering these thinges it is very conuenient/ to commit that to the viewe and search of one man/ whych may by his dilligence/ and more safetie be referred vnto many. For herein the prouerbe is

Many eyes see more/ plus vident oculi quam oculus.

more/ then one.

And as small/ there is no office of charge in those matters whych both all election/ committed so straightly to any/ as that by one mans reporte of hys learninge all the rest/ which haue interest in the election/ shall greatly beguyled/ be/ if we were destitute of authoritie of the scripture/ the very lyghte of reason doeth

shew

shew vs a more safe and learned way.

But there is greater authoritie for S. Luke in the first of the Actes / sheweth that S. Peter would not take vpon him / to present two at first for the place which was voyde / but sayth / they did present or sette vp : wherby appeareth / that the examynation of their habilitie was committed to many. The same appeareth also in the first of the Actes / when as the Apostles told the church wherein there were so excellent personages / to looke out seuen full of the holy ghost and wisdome. &c. they doe not there permit the discerning of their wisdome and other gifts to one / but to many.

Secondarily / I cannot commend it / for that / that one man is the Archdeacon / which must examyne the qualities / and iudge of their sufficiencie. For what is the Archdeacon ? is he not a Deacon ? for he being the cheefe Deacon / must needes be also a Deacon hym selfe. And therfore although the cheefe deacon / be inferioure to any of the pastoures : and the * gifts which are required in hym / inferioure to those which are required in the pastoure. And to make hym iudge of the aptenesse & ablenesse of the pastoure / is to make the inferioure in gifts / iudge of the superioure : he that hath by hys calling lesse gifts / iudge of hys which hath by his calling greater gifts / which is nothing else / then to appoynt him that hath but one eye / to exercise hys sight / that hath two. * 1. Tim. 3.

Thirdly / I mislyke the booke / because it permitteth that the Bishop may admit the minister / vpon the credite and report of the Archdeacon / & vpon his examination / if there be no opposition of the people : which appeareth by these words in the booke / wherein to the Archdeacon saying thus. Reuerend father in God. I present vnto you these persons to be made priestes. &c. The Bishop answereth. Take heede that the persons whome you present vnto vs / be apt and meete for their godly conuersation / to exercise their ministerie duely / to the honour of God and profiting of his church. And thereupon I thinke it commeth / that the Archdeacon is called the eye of the Bishop. But why doth not he himselfe take heede vnto it ? with what conference can he admit a minister / of whose fitnesse he knoweth not / but vpon the credit of an other / although he were otherwise very fitte : whome can he haue that full perswasion that he doth / vpon the report of others / when the report of his life / and learning / is made but of one. And therefore * S. Paul ordayned / that the same should be the ordeyners and the examyners / and not to hang vpon the sayth or report of an other man / in thinges that are so weightie / and whereof he may him selfe take notice. * 1. Tim. 3.

Fourthly / for that albeit the church is demaunded whether it haue any thing to obiect / yet that church whereof he is to be pastor / & which it skilleth especially that he be fitte / is not demaunded / and which should / (because it standeth therupon) inquire hyligently of hym.

Agayne / they are demaunded / which can obiect nothing of his insufficiencie / when for the most part they neuer see nor heard of before / as one that came of one day vnto the towne / and goeth away the next.

Further / they haue no conuenient space geuen them / wherein they may inquire or hearken out of hys honest conuersation : and haue some experience of hys soundnesse in teaching / and discretion and iudgement to rule hys flocke. That if any faine as euer it be sayde / to those that are straungers / that they should obiect against them / no not stand such to obiect any thing / foureteth he is made a mynister. And these are those thinges wherein I thinke the booke of ordering Mynisters / touching the tryall and examynation of the mynisters / lyable to false fame / chiefly are subiect of the tryall of the Deacon. And so you see / that besides the faultes of those that execute the lawe / that there be faultes in the lawes themselues / and therefore the cause is truely alleged / although you see it not.

And

And what meane you / still to vse thys fighting with your owne shadowe? for where are the worthes/or what be they that condemne all the Ministery / for some / that say all the Ministers are vniustly admitted/for some/or that there is none good/because some are bad? If there be no such worthes/ as carry with them any such sense/then you do wrong to your brethren. If there be worthes that declare the cleane contrary/then all men se what you be/ which although you often faulte in / yet I am loth so often to name and charge you with it. When it is said/that learned and vnlearned are receyued/it is euydent that they condemne not all.

The Lord blesse and encrease an hundreth folde the godly / wise / learned/ graue ministers of thys churche. And because these worthes seeme to rocke vs a sleepe/and to bring vs into forgetfulnesse of the great ruines & deolations of the Churche / I muste tell you that two thousande able and sufficient ministers/ which preache and feede diligently/and carefully the flocke of Christ/were hard to be founde in thys Churche / which haue bene notwithstanding founde in the Church of Fraunce / by the estimation of those which know the estate/euen vnder the tyme of the crosse/ where there were no such helpes of Magistrates/and appointed stypendes/as God be praysed we haue.

And agayne/you are to be put in mynde / that a great number of those were bredde in king Edwardes dayes / so that I feare me a man neede no great Arithmatike to counte the numbers of such able ministers/ as the late yeares haue brought forth. And yet I am well assured / that if the ministerie were reformed/ and worthy men were sought for/ there are great numbers of zelous and learned men/that would lay their handes to serue thys churche & building by the ministerie. For behydes numbers that the Vniuersities would yelde/ which might for the repayring of the decayes of the church / to bringe forwarde so great a worke/ the Innes of Courte / and other the gentrie of the realme/ Gentlemen/ and Iustices/ would bring their tenthes/and (as it were) pay their shot in this reckening. It is not denied/but the testimonie that a noble man which professeth the truth hath great/ought to be weighed accordyng to hys degree & place which he hath in the common wealth/but where you thinke/ that the testimonie of one wise man/ learned/and godly/is sufficient warrant to proceede to an election of a Minister/you considered not well the circumspection which S. Paul vseth/ who when he admytted Tymothe into hys company/to be a companyon in hys iourney/to cutte

16. Act. 2. 3. of all occasion of euill speche/ receyued hym not / but vpon consideration of the brethren/both in Lystra and Iconium. You know they ment by the baptisme of the people/such as gaue but one leape out of the shoppe into the Church/as somme ly are chaunged out of a seruing mans coate/into a ministers cloke / making for the most part / the ministerie their last refuge. &c. And seeing that behydes / the worthes be playne/ & dayly experience teacheth it/you neede not make it so strange/ as though you knew not what they meant.

To the next section beginning in the. 38. page.

What ought to be generall/if thys ought not/to put the minister that hathe bene an idolater/from hys ministerie/is it not a commaundement of God/ and geuen/not of one Leuite or two/but of all those that bente backe/not at one tyme/but at others also/when the like occasion was geuen / as apparantly

2. Chap. 23. 9. in the booke of Kinges/where all the priestes of the Lord that had sacrificed in the high places/were not suffered to come to the altare at Ierusalem/Doth not S.

1. Tim. 3. Paul make smaller causes of deposing from the ministery then Idolatrie/ for after he hath described what manner of men the ministers should be/and bestowes/ he addeth: And being tryed/let them execute their functions / as long as they re-

mayne.

euryne blameleſſe. I thinke if ſo be a man had bene knowne to be an aduulterer/ although he repented him/yet none that is well aduiſed/ſhould take him into the miniſterie. For if S. Paul reiect him that had fiue wyues at once (which was a thing that the Iewes and Gentiles thought lawfull/ and that was common amongſt them/and had preuayled throughout all the worlde) how much les ſhould he ſuffer any to be admitted to the miniſterie/which ſhould be an aduulterer/ and haue an other mans wyfe / which is condemned of all that profeſſe the name of Chriſt/and which is not ſo generall a miſchefe as that was: Or would he ſuffer him to abyde in the miniſterie/which ſhould commit ſuch wickednes during his function/lyke ewyſe of a murtherer. Now the ſinne of Idolatry is greater & more deteſtable/then any of them/in as much as pertayning to the firſt table / it immediatly ſtaineth Gods honor/ and breaketh duetie to him / vnto whom we owe it (without all compariſon) then to any mortall man. And if S. Paul in the choyſe of the widow/to attende vpon the ſicke of the church/which was the loweſt office in the church/requireth not only ſuch a one as is at the time of the choiſe/ honeſt and holy/but ſuch a one as hath led her whole life in all good workes/and with commendation / how much more is that to be obſerued in the miniſter or byſhop of the church/ that he be not only at the tyme of his choyſe / but all other times before ſuch a one / as hath lyued without any notable / and open offence of thoſe/amongſt whome he had his converſation.

If I ſhould ſtand with you / whether Peter his forſwearing that he knew not Chriſt/were a greater fault then to go from the goſpell to Idolatrie/and there in/for ſome long ſpace to continue/as the Leuites dyd / I ſhoulde trouble you. For if a man/ſodenly and at a pulſh/for feare/and to ſaue his life/ſay and ſweare he is no chriſtian/and the ſame day repent him of hys fault/although it be a great and haynous crime/ yet it ſeemeth not to be ſo great / as his is / which not only denyeth Chriſt in wordes/but doth it alſo in deedes/and worſhippeth Antichriſt/ and continueth in that worſhip/not a day/but moneths/and yeares.

But I will anſwere you/ that euen as our ſauiour Chriſt called S. Paule in the heate of his perſecution/& whē he was a blaſphemer vnto the Apoſtleſhip/ ſo he hauing the law in his owne handes/and making no lawes for him ſelfe/but for vs/might call S. Peter alſo to that function/which had thrife denyed him.

But as it is not lawfull for vs / to follow the example of Chriſt in calling of Paul/ by admitting thoſe which are new conuerted / hauing a contrary precept geuen/that no * newe plant/or greene chriſtian/ſhould be taken to the myniſterie: 1. Tim. 3. 6.
So is it not lawfull/to follow that example of our ſauiour Chriſt / the contrary being commaunded/as I haue before alledged. For albeit the examples of our ſauiour Chriſt be to be followed of vs / yet if there be commaundementes generall to the contrary / then we muſt know / that it is our partes to walke in the broade and beaten way / as it were the common cauſſie of the commaundement/ rather then an outpathe of the example.

I know Ambroſe was taken newly from Paganiſme/ to be biſhop of Millaine/for the great eſtimatiō & credite he had amongſt the people/but beſides that I haue ſhewed / that ſuche thinges are vnlawfull being forbidden. The errors and corrupt expounding of ſcriptures/ which are founde in his workes / declare that it had bene more ſafe for the churche / if by ſtudie of the ſcriptures/ he hadde firſt bene a ſcholer of dyuinitie/ or euer he hadde beene made doctor. There may be more examples ſhewed out of that / which you call the vprightſt churche / to the contrary of that which you ſay. For when they vſed often tymes agaynſte thoſe that hadde ſo faine ſuche ſeuerite (in deede extreme and exceſſiue) that they were neuer after / vntill their deathes admitted to the Lordes table: I leaue to you to thinke / whether they woulde then ſuffer any ſuche to execute the function of the miniſterie. Beſides that S. Cyprian hath alſo a ſpeciall treatiſe of 1. Lib. Epiſt. epiſt. 7.

thys/that those that haue sacrificed to idolles / should not be permitted any more to minister in the church. But you aske what they say to M. Luther/ Bucer/ Cranmer/ Latimer/ Ridley? I pray you when dyd these excellent personages/ euer slide from the gospell vnto idolatrie? which of them dyd euer say Masse/ after God had opened them the truth? what hath so blynded you that you can not distinguishe and put a difference / betweene one that hauing bene nousled from hys youthe vp in idolatrie / commeth afterwardes out of it/ and betweene hym/ which hauing knowledge of the gospell/afterward departeth from it/and of such is the place of Ezechiel/of such I say/as haue gone backe and fallen away.

I know none/that haue beene preachers of the gospell/ and after in the time of Queene Mary massemongers/which now are zealous/godly/& learned preachers/ and if there be any suche / I thincke for offence sake / the Church might better be without them then haue them. You say God in that place sheweth how greuous a sinne idolatrie is/in the priestes especially. And is it not now more grenous in the mynister of the gospell / whose function is more precious and knowledge greater? And if the sinne be greater/ should it haue now a lesse punishment/ then it had then? how shall the fault be estemed great or little/but by ỹ greatnes or smalnesse of the punishment? you sayde before the places of Deuteronomie/ touching adding and diminishing nothing from that which the Lord commaundeth/were for the Iewes/and are not for our times. And thys commaundement of God in Ezechiel/you say/serued for that time/and not for ours.

You worke a sure way / which to mayntayne your corruptions / deny the scripture/which speaketh against them/ to be vnderstanded of those which be in our time/and that to be vnderstanded of our ministers/ which was of theirs/ or of our faultes / which was of theirs. Thys is not the way to Anabaptisme/ but to all heresies / and schismes / that euer haue bene or shall be. For if you goe forwarde in clipping the scripture / as you begin/you will leaue vs nothing in the ende/wherewith we may eyther defend our selues against heretikes/or be able to strike at them.

Whereas you say / there is a great difference / betweene the seueritie of the law/and lenitie of the gospell/me thinkes I smell a spice of the error of the Manichees / which were also schollers in that behalfe of the olde hereticke Cerdon/ that there is a good and an euill / a gentle and a seuere God/ one vnder the law/ and an other vnder the gospell. For to saye that God was then a seuere punysher of sinne/and that now he is not at so great hatred wyth it/but that he will haue it gentlyer and softlyer dealt with:is euen all one in effect with that/ which supposeth two Goddes. I will ioyne with you in it / that the transgressions of the law in the tyme of the gospell ought rather to be seuerelyer punyshed/then they were vnder the law/for as muche as the knowledge is greater / and the aboundance of the spirite of God / whereby the lawes are kept is more plentifull/ then vnder the lawe.

13. Chap. 3. At this tyme I will content me with the place of Zach. which prophesying of the kingdome of Christe / and of the tyme of the gospell sayth / that then the father and mother of the false Prophet shall cause theyr owne sonne to bee put to deathe. It is as absurde which is brought/ to proue that the papistes which do worshippe God falsly/ doe not faulte so haynously as the Israelites dyd/ which worshipped the Idolles. As who shoulde saye / the Iewes or any other the grossest idolaters that euer were / dyd euer take those thinges which they worshipped/Serpentes / Oxen / Fire / Water. &c. to be God/or knew not the Images before which they fell downe/were Woode or Stone/ Siluer and Gold. And who knoweth not / that they thought that they worshipped by them and in them/the God which made heauen & earth. The Iewes when they molted a golden calfe/and fell downe before it / did neuer thinke that to be God/ * but sayde

Exod. 32.

that

that they wold kepe holy day to the Lord Iehouah. Wherin I will put you ouer to ꝑ learned treatises of the godly new wryters/which do refute this distinction being wrought of the papistes/as a shift to proue that the Idolatrie which is forbidden in the olde Testament/toucheth not them / because they worship God by these things/and the idolatrous Iewes and infidels / worshipped nothing else/ nor loked at nothing else/thē the bare things before which they fell down. Which lesse same distinction you bring to proue/that papistrie is not so detestable/as the idolatrie of the Iewes. It may be/that certayne of the Gentiles worshipped by their images/ Iupiter and Iuno. &c. but you can not shew/ that the Israelites euer worshipped any other God/then the true God/so that their fault was only/ in that they worshipped him otherwise/then he had appoynted. And the Gentiles that worshipped many Gods/worshipped one as the head and cheefe/and the rest as small companions / and as they termed them / minorum gentium deos, as the papistes doe God as the cheefe/and the sainctes as other petie gods.

And here all men may see/what a good proctor you be for the papistes/bothe in lessning their faultes/and abating their punishments/and yet will not I saye/ that you are conspired with them/or haue receiued your fee of them. But if you can shew where/or in what one poynt/ those that you charge with confederacie/ haue layde so softe pillowes vnder their heades as these are: they refuse not to be called confederate and conspired with the papistes.

To the next section in the. 40. page.

WHat should become of the people in the meane season/ whilest they learne their Catechisme/and when they haue learned it/they are no more fitte to be Ministers and to teach other/then he that hath learned his Accidence/ is meete to set vp a schole. And it can not be defended / but it was a grosse ouersight/to enioyne ministers to learne a Catechisme. It were much to compel them to read it. And if a man would haue declamed agaynst the ignorance of the most part of the ministers/three whole dayes together / he could not haue sayde more against them/then that Canon which sendeth them to their A. B. C. and principles of their religion. How know you/that they quote the Catechisme in the margent in derision? is there any syllable or letter that soundeth that wayes? if you coniecture it because they haue set it in the margent/you may as well say that they likewise quote the scriptures in derision/being also placed there.

But how followeth this? it is meete that ministers shoulde learne euery e day/ therefore it is meete they be enioyned to learne Cathechismes? it is meete they shoulde reade Cathechismes/therefore meete to learne them / and be enioyned to learne them? is there nothing worthyer the learning and profession of the minister / then to learne Cathechismes? or bothe a manne learne those thinges alwayes/which he readeth? bothe he not reade thinges some tyme to record the things that he hath learned. For because they say it is not meete that ministers shoulde be enioyned to learne a Cathechisme / you conclude of their wordes/that they would not haue a minister to learne/or to reade any thing/which is as farre from their meaning or wordes eyther / as you are from the reasonable and vpright expounding of them.

To the two next sections in the. 41. and. 42. page.

IT hath bene likewise shewed/ what was in that election extraordinarie/ and what pertayneth to the ordinarie callinges. And in the. 6. of the Actes it was shewed/that if the Deacons shoulde not be thrust vpon the congregation against the will of it / muche lesse ought the minister. And if that congregation

had by the commaundement of the Apostles an interest in the choyse of their gouernoures/I see not why the same commaundement remayneth not to be followed of other churches. Your reasons wherewith you would make difference/shal be after considered.

The Answere to the next section/being the 43. page. and vntill (I adde) which is in the 44. page.

VNto these places of the first and sixthe of the Actes is added / first the place of the fourteenth of the Actes/where the authors of the admonition do proue/ that the election ought not to be in one man hys hand / but ought to be made by the churche/against which M. Doctor taketh three exceptions. The first is/for that it is sayde that Paule and Barnabas ordayned Elders / whereby he would conclude/ that the congregations had nothing to doe. But how slender a reason that is/it may be considered of infinite places in the scripture / whereof I will recite two or three.

Chap. 5. 3. In the fifthe Chapter of Iosua it is sayde / that Iosua made him sharpe knines for the circumcising of the children of Israell / and a little after that Iosua circumcised them. Shall we now vppon these wordes conclude/ that Iosua dyd make the knines himselfe/ or was a cutler/or being made to hys hande/ dyd whet them and sharpen them / or shall we say that he dyd circumcise the children of Israell/in his owne person and hym selfe alone / when as that was done by many/and by the Leuites to whome that office appertayned? no/ but the scripture declareth/ that Iosua procured sharpe knines to be made/ and exhorted and commaunded the people to be circumcised.

Chap. 18. 25. In Exodus/it is sayde/that Moses dyd appoynt vnto the people/Princes/ Captaynes ouer thousandes and hundrethes. &c. And if any conclude thereupon/ that hee dyd it him selfe alone / hee is by and by confuted by that whiche is written in Deuteronomie / where it appeareth / that the people dyd chuse them/and presented them to Moises. What is it then that is sayde in Exodus that Moises appoynted them/but that Moyses assembled the people/ and exhorted them to appoynt rulers/and tolde them what manner of men they should be/ and in a worde/ late as it were moderatour in that election?

1. Chap. 13. 16. Chap. 4. To come to the newe Testament: In the Actes it is sayde that Paule and Timothe deliuered vnto the churches the orders and decrees of the Apostles and elders/and yet it appeareth in an other place / that the Church had also to doe/and gaue their consent vnto the making of those decrees/so that the former place meaneth/that the Apostles and Elders dyd goe before/and were the chefe/ and directors of that action.

15. Act. 23. The same manner of speach is vsed of the Romane stories/wherein it is sayd that the Consull dyd make Magistrates/for because that he gathered the assemblie and voyces whereby they were made: and so S. Luke sayth heere / that Paul and Barnabas ordayned/because they being the moderators of the Election/caused it to be made/assembled the churches/tolde them of the necessitie of hauing good pastors and gouernors/gathered the voices/tooke heede that nothing should be done lightly/nothing tumultuously/or out of order. And so to conclude/ it is an euill reason to say as M. Doctor doth/that because S. Luke hath/ that Paule and Barnabas ordayned/ therefore the people were excluded.

And I maruell with what conscience he coulde answere so in hys place/ especially where it is forthwith added / that they ordayned them by the suffrages and voices of the church. But you say that the Greeke worde cheirotonein, is by the common opinion of almost all Ecclesiasticall writers/ vsed in the scripture for the solemne manner of ordaining of ministers by the imposition of handes/which is

the

the second exception you take to this reason. Wherin/but that I haue promised to holde my selfe to the matter/and that these bolde asseuerances in matters moste vntrue/are so common/that if I should euery tyme pursue them/ I should weary my selfe and all others/ I coulde not keepe my selfe from running out to marueil at such high speaches/voide of truthe. First/where you say that some translation hath/ that they ordained ministers wythout making mention of election/ what haue you gained therby/ when I can shew mo that translate it otherwise/ and say it is that they ordained by election/or voices/or suffrages? I had not the commoditye of bookes/wherby I coulde see the iudgement of all Ecclesiasticall wryters. But of those wyche I had/I finde that there was but one only M. Gualter of that minde/and yet he dothe not shut out the peoples consent in the election. Master Caluin/M. Beza/M. Bullinger/M. Musculus/M. Wentius/ he that translated Chrysostome vppon that place/ Erasmus in his Paraphrases vpon that place/ are of the contrary iudgement/ of whose iudgement I would not haue spoken/ if you woulde not haue gone about thus to abuse youre reader/wyth suche manifest vntruthes/ to ouerthrow the order which God hath established.

But let all authorities of men go/and let vs examine the thing in it self. If so be that the holy ghost had ment the solemne putting on of the handes vpon the heades of him that was created elder and minister/ had he not wordes enough to vtter this his meaning? would he haue/for laying on of hands/vsed a word that signifieth lifting vp of hands? would he haue vsed a word signifying holding vp for laying downe? for when the hands are layd of the head of an other/ they are layd downe/and not holden vp. There are wordes in the olde Testament/and in the newe/before S. Luke wrote/and after he wrote/to expres this ceremony of laying on of hands/and yet none haue euer expressed this.

S. Paule speaketh thrise of it in his Epistles to Timothe/and alwayes he vseth epithesis ton cheiron. In the old Testament where this ceremonie is vsed and spoken of/the Septuaginta did neuer translate cheirotonein. But as the wryters of the newe Testament epithesis cheiron. And what should I standе in this/when as S. Luke him selfe/ bothe before and after/ speaking of that ceremony of laying on of hands/doth neuer vse this word cheirotonein, but the same word wyche S. Paule vseth/and the Septuaginta? and although the holy ghost speake properly and wel by whomsoeuer he speaketh/yet it could haue ben wrytt of all layd by S. Luke of all the Canonicall wryters/that he should speake thus vnproperly/ who of them all wryteth moste purely and elegantly/ according to the phrase of the moste eloquent Grecians/ and therfore he borowed this speache of the auncient Greeke wryters/ wyche did vse to expres their elections by this worde/because they were made/and voyces geuen/by this Ceremonie of lifting vp of handes.

1. Tim. 4. 14.
1. Tim. 5. 22.
2. Tim. 1. 6.
8. Actes. 17.
9. Actes. 17.
19. Actes. 6.

But what if S. Luke haue vsed this worde before/ and in this booke/in the signification of chusing by voyce/ dare you then say that he vseth it heere for putting on of handes? In the Actes/S. Peter sayeth that Christ after his resurrection/appeared not vnto the whole people/ but vnto those whom he had before chosen by his voyce to be his witnesses/ he vseth this word procecheirotonemenous. Nowe if you will say heere/that it is to be turned/those of whome he layd his handes/ I will aske you where you read that euer he layd his handes of their heads/ I will shewe you where he did by his heauenly voyce appoynt the. And I thinke you are not able to shew in any Greeke author auncient/ which men do take to be autenticall/ to teache the propertie or eloquence of the Greeke tongue/ I meane which were before S. Luke his time/ where the worde cheirotonein, is taken for the laying on of hands of the head of any.

10. Chap. 41.
Math. 18. 19.

This I confesse that the Greeke Ecclesiasticall wryters/ haue sometimes

vsed it so/ but you muste remember that S. Luke coulde not learne to speake of them that came two or three hundreth yeares after him/ but he borrowed thys phrase of speache of those that were before him/ and therfore speaketh of elections as they did. So that you see thys shift will not serue.

Let vs therfore see your third: whych is/ that although the Churches consent was then required/ yet is it not nowe/ and that it is no general rule/ no more then (say you) that all things should be therfore common now/ because they were in the Apostles time.

The authors of the Admonition/ with their fauourers/ muste be counted Anabaptists/ no one word being shewed whych tendeth therunto/ you must accuse them whych confirme that foundation whereof they build their communitie of all things/ whych is one of their cheefe heresies. If I shoulde saye nowe that you are like to those that rowe in a boate/ whych although they looke backwards/ yet they thrust a nother way/ I should speake with more likelihode thē you haue done. For although you make a countenaunce/ and speake boldly against Anabaptistes/ yet in deede you strengthen their handes with reasons. But I will not say so/ neither doe I thinke that you fauoure that secte/ but only the whirlewinde and tempest of your affection bent to maintaine this estate/ whereby you haue so great honoure and wealth/ driueth you vpon these rocks to wracke your selfe on/ and others.

For I pray you what communitie is spoken of either in the second/ thirde/ or fourth of the Actes/ whych ought not to be in the church/ as long as ỹ world standeth? was there any communitie but as touching the vse/ and so farre forthe as the poore brethren had neede of/ and not to take euery man a like? was it not
2. Actes. 4. 5. Actes. 4. in any man his power to sell his houses or landes/ or not to sell them? When he had solde them/ was it not in euery man his libertie/ to keepe the money to himselfe at his pleasure? and all they that were of the Church/ did not sell their possessions/ but those whose hearts the Lord touched singularly with the compassion of the neede of others/ and whome God had blessed with aboundance/ that
4. Actes. 36. they had to serue them selues/ and helpe others/ and therfore it is reckened as a rare example/ that * Barnabas the Cyprian and Leuite did sel hys possessions/ and brought the price to the feete of the Apostles.

And as for Ananias & Saphira/ they were not punished for because they brought not the price of their possessions to the Apostles/ but because they lyed/ saying that they had brought the whole/ when they had brought but parte. And to be shorte/ is there any more done there/ then S. Paule prescribeth to the Corinthians/ and in them to all churches to the worldes end: After he had exhorted
2. Cor. 8. 13. 14. to liberalitie towardes the poore churche in Ierusalem/ not (sayth he) that other should be releeued and you oppressed/ but vpon like condition at this time/ your aboundance supplieth their lacke/ that also their aboundance maye be for youre lacke/ that there might be equalitie/ as it is written/ he that gathered much/ had nothing ouer/ and he that gathered little/ had not the les.

Surely/ it were better you were no Doctor in the Churche/ then that the Anabaptistes should haue suche holde to bring in their communitie as you geue them. In summe/ the Apostolike communitie/ or the Churches in their time was not Anabaptisticall.

Vnto the place of the seconde Epistle to the Corinthians/ and. 8. chapter/ you aske what maketh that to the election of the ministers/ but why doe not you say heere/ as you did in the other place that the apostle meaneth nothing els but the putting on of the handes of them whych ordained/ for the same worde cheirotonetheis is heere vsed/ that was there/ and this place dothe manifestly and without all contradiction conuince your vaine signification that you make of it in the other place/ and the vntruthe/ saying that the scripture vseth thys woorde

for

for a solemne manner of ordering ministers by putting on of handes. For heere it is sayde that he that was joyned with Paule / was cheirotonetheis by the church/ and it is manifest that the imposition of handes was not by the church & people/but by the elders and ministers/as it appeareth in S. Paule to Timothe. 1. Tim. 4. 14.

Now/to come to that which you make so light of/for say you how followeth this/the church chose Luke or Barnabas to be companion of Paule his journey: Ergo, the churches must chuse their ministers? It followeth very well/for if it were thought meete / that Saynte Paule shoulde not chuse hym selfe of hys owne authoritie a companion to helpe hym being an Apostle/ is there any archbyshoppe that shall dare take vppon him to make a minister of the gospell/ being so many degrees (bothe in authoritie/ and in all giftes needefull to discerne and trye oute/ or take knowledge of a sufficient minister of the gospell) inferioure to S. Paule? 2. Tim. 1. 6.

And if S. Paule woulde haue the authoritye of the churche to ordaine the Minister that shoulde ayde hym in other places for the gathering of reliefe of the poore Churches / howe muche more did he thincke it meete / that the Churches shoulde chuse their owne Minister/whych should governe them. Which things may be also sayde of the election in the first of the Actes: for there the Churche firste chose two/whereof one shoulde be an Apostle/ whych shoulde not be Minister of that Church/but should be sent into all the world. So that alwayes the Apostles haue shunned to do any thing of their owne willes/without the knowledge eyther of those churches where they instituted any governors: or if it were for the behofe of those places where there were no churches gathered/ yet would they ordaine none/but by the consent of some other churche/ whych was already established. You will not deny/but that in the Apostles time/and S. Cyprians time in many places the consent of the people was required/shewe any one place where it was not?

Dothe not S. Luke say / that it was done churche by churche / that is in euery churche? And where you say it endured but to S. Cyprians time/ it shall appeare to all men/that it endured in the churche a thousande yeare and more after hys time. And it appeareth in him he vsed it not as a thing indifferent/but necessary/and argueth the necessitye of it/of the place of the first of the Actes/which is alleaged by the authors of the Admonition / and so they are not their arguementes that you throwe vp so scornefully: saying/how followeth this/and this/ what moueth it/but Cyprians/ whome by their sides you thrust throughe / and so vnreuerently handle. But you say these examples are no generall rules. Examples of all the Apostles/in all churches / and in all purer times/ vncontrolled and vnretracted/eyther by any the primitiue and purer churches / or by any rule of the scripture/ I thinke ought to stand. If it were a priuate example of one/ or in one place alone/ or if it were countermaunded by any other rule of the scripture/then the example were not alwayes safe to follow. But what if there bee commaundement also? Cipr. 1. Lib. Epi. 4. ep.

In the booke of Numbers / the Lorde commaundeth that the Leuites which preached the word of God to the people in their seuerall congregations shoulde be brought before the Lorde and before the people/ and the people should lay their handes vppon the Leuites heades: which/what other thing is it/then to declare their lyking of them/and by that ceremony to consecrate them/ and set them aparte for that vse of their ministerie? And if you say that it were a disorder that all shoulde lay on their handes / I graunt you: but so he speaketh/ because the approbatiō was by all/and some in the name of the rest declared that/ by their laying on of handes. 8. Chap. 10.

But me thinketh I heare your olde answere/that this pertaineth not vnto vs/being a thing done vnder the law: but take heede what you say/for if you will

admit neyther the generall examples of the newe Testament/nor the commaundements and examples of the Olde/take heede that you do not or euer you be aware/spoile vs of the cheefe and principall pillers and buttresses of our religion/ and bring vs to plaine Catabaptistrie/whych you say you are so afraid of.

For to proue the Baptisme of children and yong infantes / what stronger holde haue we/then that God commaunded in the old Testament/ they should be circumcised/and examples thereof in the newe Testament / for that the Apostles baptised whole families/wherby all likelyhode there were children. Now/ we saye that there is thys commaundement in the olde Testament/of the ministers/ and there are examples in the newe Testament generall and throughout/ why should it not then be necessary in this/as wel as in the other? Besides that/ in the. 6. of the Actes/the Apostles commaund that the church should seke them out Deacons/whome they might appoynt ouer the poore.

Touching certaine Ceremonies / I haue shewed that they are necessarye: as namely the Sacraments.

And as for Discipline and gouernment / I haue shewed partly / and more heereafter will be shewed/that they are of the substance of the gospell/if to haue Excommunication/be to haue Discipline/or if to haue pastors or Byshops/and Doctors/and Deacons/be gouernment of the Churche. You say/that howsoeuer in the Apostles time thys vse was of hauing the consent of the church in the choise of their pastor or byshop/nowe in thys estate it were moste pernicious and hurtfull. Wherin/see how vnaduisedly you condemne the churches of Geneua/ of all Fraunce/ of certaine of the Germaine churches / which keepe thys order. But you alledge your reasons/therefore those are to be considered/ because they come so rare. For your manner is/that if you can haue but one writer/newe/or olde of your side/or which seemeth to be of your side / you runne away with the matter/as though you had scripture/reason/doctors/and all.

I will therefore then take a viewe of your reasons / when as I shall haue breefely set downe those reasons/wherby the perpetuall equitie/ reasonablenes/ and conueniencie of thys order/that the church should haue a stroke in her ministers election may appeare.

It is sayd amongst the Lawyers/and in deede reason/ which is the law of all nations/confirmeth it. Quod omnium interest,ab omnibus approbari debet. That which standeth all men vpon/should be approued of all men. Which lawe hath this sense/that if it may be/it were good that those things which shall binde all men/and which require the obedience of all/ shoulde be concluded as farre as may be/by the consent of all/ or at least by the consent of as many as may be gotten. And therfore it draweth much the obedience of the subiectes of thys realme/ that the statutes whereby the realme is gouerned / passe by the consent of the moste parte of it/whilest they be made by them/whome the rest put in trust/and chuse for that purpose/being as it were all their actes.

So is it also when the question is to chuse the magistrate/ Mayor/or bailiffe/or Constable of euery towne/which things if they haue good grounded in ciuill affaires/they haue much better in Ecclesiasticall. For it is much more vnreasonable that there should be thrust vpon me/a gouernoure of whom the euerlasting saluation or damnation both of my body and soule doth depend/ then him of whome my wealth and commoditye of thys life doth hang. Onles those vpon whome he were thrust/were fooles/or madde men/ or children/without all discretion of ordering them selues / which as I will shewe / can not agree with those/ that are the church of god/and are to haue a pastor. For they of the church of God/although they be called sheepe in respect of their simplicitye and harmelesnes/yet are they also for their circumspection wise as serpents/ in the wisdom especially which is to saluation: and how vile accompt so euer you will make of them/

of them/they are the people of God/ and therfore spirituall/ and he by whych thoſe of whome S. Paule ſayth/the ſpirituall man diſcerneth all thynges. 1. Cor. 2. 15.

Moreouer/ reaſon and experience teacheth/ that it maketh muche to the profiting of the church vnder the hande of the paſtor, or bishop/ that the churche loue him and reuerence him: For the contempt and hatred of the miniſter for the moſt parte/ ſtandeth not in hys owne perſon/ but reacheth euen vnto the doctrine wherych he teacheth. But the miniſter that the churche deſireth/ it commonly beſt loueth and moſte reuerenceth/ and of the other ſide hateth and contemneth hym/ that is thruſt vpon them/ therfore it maketh muche to the profiting of the people in the doctrine of the goſpell/ that the miniſter come in/ by their conſent. Thruſt/ the people muſt by S. Paules hys rule/ followe the good examples of the miniſter: but men will not likely followe their examples/ whome they loue not/ nor loue them/ wherych are thruſt vpon them againſt their wylles/ therfore it ſtandeth wyth the good conuerſation and godlye following of the ſteppes of the miniſter/ that he be wyth the conſent of the Churche. 1. Tim. 4. 12.

And if it ſhould happen (wherych may come to paſſe) that any church ſhould deſire or chuſe/ or conſent vpon by the moſt part/ ſome that is vnmete/ eyther for doctrine or maners/ then the miniſters and elders of the other churches rounde about/ ſhould admoniſhe firſt/ and afterward an occaſion ſhould ſerue/ sharpely and ſeuerely charge/ that they forbeare ſuche election/ or if it be made/ yet that they confirme it not/ by ſuffering him to exerciſe any miniſterie. And if eyther the churches rounde about be faile of this duety/ or the church wherych is admoniſhed/ reſt not in their admonition/ then to bring it to the nexte Synode/ and if it reſt not therin/ then the Prince or Magiſtrate/ wherych muſt ſee that nothing in the churches be diſorderly and vnorderly done/ ought to driue that church from that election to an other wherych is conuenient. Nowe I will examine the reaſons wherych you alede to proue/ that although in times paſt the church choſen their miniſters/ yet nowe it muſt be otherwiſe.

To the firſt difference in the. 44. page.

YOu ſay it was in the Apoſtles times vnder the croſſe/ and therfore few/ and ſo might eaſely knowe one an other/ who were fitte for the miniſterie: But you forget your ſelfe marueilouſly. For in the Apoſtles times/ the Churche I meane viſible and ſenſible (for elſe how could it be perſecuted) was ſowne not only through out all Aſia (wherych is the greateſt part of the world) but through a great part of Africa/ and no ſmall portion of Europe: and nowe it is ſhut in a ſmall corner of Europe/ being altogither baniſhed out of Aſia and Affrica. And therfore there are not the tithe nowe/ of thoſe that profeſſed the goſpell then/ and what a concluſion is thys/ the churches were few in number/ becauſe they were vnder the croſſe. For to let paſſe bothe other ſcriptures and ſtories eccleſiaſtical/ haue you forgotten that wherych is ſayd in Exodus/ that the more the children of Iſraell were preſſed and perſecuted/ the more they multiplied? The you ſay they kepte togither/ and mette often/ and ſo knowing one an other/ were beſt able to iudge one of an other. But herein you ſpeake as one that hathe ſmall experience of perſecuted churches/ for in the time of perſecution/ the chriſtians that were in one great citie/ were faine to gather them ſelues oute of all the corners/ and from all the endes of the Citie/ to one place/ being not able to deuide them ſelues into many pariſhes/ bothe for other conſiderations/ and becauſe they were not able to maintaine many miniſters/ and elders/ and Deacons/ wherby it may be vnderſtande/ that by all likelyhode in one great citye/ they had but one congregation/ and therfore that muſte needes be ſcattered heere and there/ and ſo could not haue the commodite eyther of often meeting/ or of knowing one an other ſo well/ as Exod. 1. 12.

where suche a citie is deuided into many churches. Those that knowe the estate of Fraunce in the time of persecution/ do well vnderstand that euery church almoste was gathered of townes/ where of some were fiue miles/ some seuen/ some more/ from the place of meeting/ and keeping their congregations. And therefore coulde not meete so all on/ nor knowe one an other so well/ as we/ by the grace of God may do/ whych meete dayely/ and in les number then they do.

To the second difference.

To your seconde difference I answere/ that in deede there be hipocrites in our churches now/ and so were there then/ but moe nowe/ then then. I graunte you that also/ but there is no great daunger in them/ as touching the election of the minister or bysshop/ for that in suche open and publike actions that come into the eyes of all men/ there is no good man will doe so lightly/ as they will doe/ although it be fainedly. The hurt that they do/ is in closet and secreater matters. But where you say oure churches are full of dronkardes and whoremongers: beleue that/ you neuer or euer you be aware/ howe euill sucres the preaching of the gospell hath had heere (for want of discipline and good ecclesiasticall gouernment) you bewray a great ignorance. For although there be hypocrites/ whych beare the face of godly men in the churche/ whose wickednes is onlye knowne to God/ and therfore can not be discouered by men/ yet in the churches of Christe there be no dronkardes nor whoremongers/ at least whych are knowne. For either vpon admonition of the churche they repent/ and so are neyther dronkardes nor whoremongers/ or else they are cutte of by excommunication (if they continue stubborne in their sinnes) and so are none of the churche/ and therefore haue nothing to do in the election of the minister of the church. And me thinckeith you shuld not haue ben ignorant of this/ that although there be * tares in the floure of the church/ whych are like the wheate/ & therfore being growne/ easely maye together in y loft/ yet there are no corones whych are bread for swine. And although there be * goates amongst the flocke of the churche/ because they haue some likelyhode wyth the sheepe/ feeding as they doe/ going milke as they doe/ yet in the church of Christe/ there are no swine/ nor hogges. It pertaineth to God only/ to seuere the tares from the wheate/ and the goates from the sheepe/ but the churches can discerne betweene wheate and corones/ betweene swine and sheepe.

Matth.13.25.

Matth.25.32.

To the thirde in the 44. page.

If they had knowledge then/ it was because they were taughte/ and that they are ignorant nowe/ it is because they haue no good ministers to teach them/ and if the churches should chuse their ministers/ I am sure they coulde not chuse worse/ then for the moste parte/ they haue nowe/ being thrust vpon them.

To the fourth in 45. page.

I see that when a man is out of lyes way/ the further he goeth/ the worse. Before you placed in the church whoremongers and dronkardes/ as filthy swine in the Lordes courtes/ nowe you bring in Papistes/ and Idolaters/ and Atheistes/ whych are not only filthy/ but also poysoned and venomed beastes. I am not ignorant of that distinction/ whych sayth that there be in the churche/ whych are not of the church/ and those are hypocrites as is before sayd: but I would gladly learne of you/ what scripture there is to proue/ that Idolaters and Papistes/ and Atheistes are in the church/ when S. Paule calleth all suche wyth-out the churche/ and sayth whome the churche had nothing to doe/ nor they shuld

1. Cor. 5. 12.

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the church. You might as well haue placed in the church Wolues, Tygres, Lyons, and Beares, that is Tyrantes and persecutours. For those ye speake of, are (in the iudgement of men and of the church) as well thrie out of it, as they in the eye of the Lord: they may in time be of the church, and so may and are sometimes the persecutours themselues: so it appeareth that the election of the church is not, nor ought not, to be hindered by those, that haue nothing to do with it. But now I heare you aske me, what then shal become of the Papists and Atheists, if you will not haue them be of the church? I answer that they may be of, & in the common wealth, which neither may, nor can be of, nor in the churche. And therfore the churche hauing nothing to doe with suche, the magistrate ought to see, that they come to heare the sermons in the place where they are made, whereby it be in those parishes where there is a church, and so preaching, or where else he shall thinke best, and cause them to be examined, howe they profite, and if they profite not, to punishe them, & as their contempt groweth, so to encrease the punishmēt, vntil suche times as they declare manifest tokens of vnrepentantnes, and then as rotten members, that doe not onlye no good, nor seruice in the bodye, but also corrupte and infect others, cut them off: And if they do profit in hearing, then to be adioyned vnto that church, which is next the place of their dwelling.

To the like in the. 45. page.

If there be no churches established, because there are no christian Magistrates, then the churches of the Apostles were not established. And it is absurde to say, that the ministers nowe with the helpe of the magistrate, can laye surer foundations of the church, or build more cunningly or substancially, then the Apostles could, which were the maister builders of the church of God. And as for the consummation of the body of the church, and the beautie of it, seeing it consisteth in Iesus Christe, which is the heade, that is alwayes ioyned vnseperably in all times of the crosse, and not the crosse with his body, which is the church: I can not see why the churches vnder persecution, should not be established, seeing bothe the foundation and the nethermost partes, as also the toppe and hyest parte of the churche, as well as those which haue a christian magistrate. If in deede the magistrate, whom God hath sanctified to be a nurse vnto his churche, were also the head of the same, then the church could not be established without the magistrate, but see learne that although the godly magistrate be the head of the common wealth, and a great ornament vnto the church, yet he is but a member of the same. The churche may be established without the magistrate, and so, that all the world, and all the Deuilles of hell can not shake it, but it can not be in quiet, in peace, and in outwarde surette, without a godly magistrate: And therfore the churche in that respecte and suche like, praiseth God and prayeth for the magistrate, by the which it enioyeth so singulare benefites. Therupon you conclude, that the church was then popular, which is as untrue, as the former parte. For the churche is gouerned with that kinde of gouernment, which the Philosophers, that wrote of the best common wealthes, affirme to be the best. For in respecte of Christe the heade, it is a Monarchie, and in respecte of the auncientes and pastoures, that gouerne in common, and with like authoritie amongste them selues, it is an Aristocratie, or the rule of the best men, and in respecte that the people are not secluded, but haue their interest in churche matters, it is a Democratie, or a popular estate. An image wherevnto appeareth also in the policye of thys Realme, for as in respecte of the Queene her maiestie, it is a Monarchie, so in respecte of the moste honourable Counsell, it is an Aristocratie, and hauing regard to the Parliament, which is assembled of al estates, it is a Democratie. But you should haue shewed, howe this differrence of hauing

a christian magistrate/ & hauing none/ ought to bryng in a diuersity in the choise of the pastoure by their churche? It were not harde/ if one wolde spende hys time so purposedly/ to finde oute a hanged differences/ betweene a persecuted church/ and that whych is in peace/ but seeing you can shewe me no reason/ whye the church may not chuse her minister/ as well vnder a godly magistrate/ as vnder a tyrante/ I will shewe you/ howe that if it were lawfull to breake the order of God/ it were better in the time of persecution/ that the election shoulde be in some other discreate and learned persons handes/ to be made without the consent of the churche: then in that time when there is a godly magistrate/ and that it is then most conuenient that he should be chosen by the church.

In the time of persecution a churche chuseth an vnlearned minister/ or one that is wicked in life/ howsoeuer it be/ he is vnfit/ the churches roundo about by their ministers or elders admonishe thischurch of her fault/ and moue to correct it/ the church will by no meanes be admonished: what can nowe the other churches do in the time of persecution? if they excommunicate the whole churche/ it is a hard matter/ & yet if they may do that/ there is all they can do: the euil is not remedied/ whych may be easely taken awaye/ where there is a godly magistrate/ and the churche (as is before sayde) compelled to a better choyse/ so you see that there are inconuenience in the chusing of the pastor/ and other the gouernors of the churche/ by the churche/ in the time of persecution/ whych are not in the time of peace vnder a christian magistrate.

Now I will shew you (which thinke that the consent of the church in their minister/ can not stand with the time of a christian magistrate) that it hathe not only stode/ but hath bene obserued in their times/ and by them. In codice Iustiani it is thus wrytten/ following the doctrine of the holy Apostles. &c. we ordaine/ that as often as it shall fall out/ that the ministers place shall be voyde in any citie/ that voyces be geuen of the inhabiters of that city/ that he of three (which for their right faith/ holines of life/ and other good things are most approued) should be chosen to the Bysshoppike/ whych is the moste meete of them. Also Carolus Magnus/ whych was the first Germaine Emperoure in. 63. distinct. sacrorum canonum sayth/ being not ignorante of the holy Canons/ that the holy churche in the name of God should vse her honoure the freelyer/ we assent vnto the Ecclesiasticall order/ that the bysshops be chosen by election of the clergye and people/ according to the statutes of the canons of that diocesse.

In the. 63. distinction it appeareth/ that Ludouicus Carolus hys sonne decreed/ that he should be bishop of Rome/ whom all the people of Rome should consent to chuse. Platina also in the life of pope Adrian. 2. writeth that Ludouike the seconde by hys letters commaunded the Romaines/ that they shoulde chuse their owne bishop/ not loking for other mennes voyces/ whych being straungers/ could not so well tell what was done in the common weale where they were straungers/ and that it appertained to the Citizens.

The same Platina witnesseth in the life of Pope Leo the. 8. that whē the people of Rome were earnest with the Emperoure Otho the first/ that he would take awaye one Pope Iohn that lined very licentiously and riotously/ and place an other/ the same Emperoure answeared/ that it pertained to the clergye and people to chuse one/ and willed them that they shoulde chuse/ and he would approue it: and when they had chosen Leo/ and after put hym out without cause/ and chose one Pope Benet/ he compelled them to take Leo agayne. Whereby appeareth that in those estates where Magistrates were Christian/ and where the estate was moste of all Monarchicall/ that is subiecte to ones gouernment/ that thys vse of the Churche remained and was confirmed by the Emperours/ and also when the churche put oute any without good cause/ that then the Magistrates shoulde compell the churches to doe their duetye. In deede the bishop

of

of Rome gaue the election then into the Emperours hys handes / because of the lyghtnesse of the people/as Platina maketh mention/but that is not the matter/ for I do nothyng elle heere but shew / that the elections of the ministers by the Church/were vsed in the times of the Emperours/and by their consentes: and seeyng that Otho confessed it pertayned not vnto hym / it is to be doubted / whether he tooke it at the Bishop his handes.

And if the Emperours permitted the election of the bishop to that Citie/ where it made most for their liuertie to haue one of their owne appoyntment / as was Rome / which with their bishoppes dyd often tymes put the good Emperours to trouble: it is to be thought/ that in other places both Cities & townes/ they dyd not deny the elections of the ministers/to the people. Besides that/ certayne of those constitutions are not of Rome / but of any citie what soeuer. And these Emperours were / and lyued betweene 500. and 600 yeares/ vntill the very poynt of a thousande yeares after Christ/so that hyther to thys liberty was not gone out of the Church/ albeit the Pope which brought in all tyranny/ and went about to take all libertie from the churches/was now on horse backe/& had placed hym selfe in that Antichristian seate.

To the next section in the 45.

THose that write the Centuries / suspect thys Canon/ and doubt whether it be a bastarde or no/considering the practise of the church: But heere or euer you were aware/you haue striken at your selfe. For before you sayde/ that thys order of chusing the minister by voyces of the church./was but in the Apostles tyme/and durying the time of persecution. And the first time you can alledge thys liberty to be taken awaye/was in the 334. yeare of our Lorde/ which was at the least 34. yeares after that Constantine the great began to raigne. I say at the least/because there be good authors that say/that thys Councell of Laodicea was holden Anno. 338. after the death of Iouinian the Emperour/and so there is 54. yeares betweene the beginning of Constantines raigne/and thys councel. Now I thinke you will not say that the Church was vnder persecution in Constantines tyme. And therfore you see you are greatly deceiued in your argument.

And if it be as lawfull for vs to vse maister Caluins authoritie/ which both by example and writyngs hath alwayes defended our cause / as it is for you to wryng him and his wordes/to things which he neuer meant / and the contrary whereof he continually practised / then thys authoritie of yours is dashed. For maister Caluin sayth/where as it is sayd in that councel/that the election should not be permitted to the people/it meaneth nothing elle but that they should make no election/without hauing some ministers or men of iudgement / to direct them in their election/and to gather their voyces/and prouyde that nothing be done tumultuously / euen as Paule and Barnabas were chefe in the election of the churches. And euen the same order would we haue kept in elections continually for auoyding of confusion / for as we would haue the liberty of the Church preserued/which Christ hath bought so dearely from all tyranny/ so do we alwayes condemne and vtterly abhorre all barbarous confusion and tumult.

Vpon the Actes. 16.

But if councelles be of so great authoritie to decide thys controuersy / then the most famous councell of Nice will strike a great stroke with you/ which in an Epistle that it writeth vnto the Church of Egipt (as Theodoret maketh mention) speaketh thus. It is meete that you should haue power both to chuse any man/and to geue their names which are worthy to be amongst the clergye/ and to doe all things absolutely according to the law and decrees of the churche. And if it happen any to dye in the churche/then those which were last taken/ are to be promoted to the honor of him that is dead/ with thys condition / if they be

worthy/ and the people chuse them / and the bishop of the citie of Alexandria together geuing his consent/ and appoynting them.

9.Lib.14.cap. In other of the famousest councelles/ called the councell of Constantinople/ which was gathered vnder Theodosius ỹ great (as it is witnessed by the * Tripartite storie) in an Epistle which it wrote to Damasus the pope / and Ambrose and others/ sayth thus. We haue ordayned Nectarius the bysshoppe of Constantinople/ with the whole consent of the counsell/ in the sight of the Emperour Theodosius beloued of God/ the whole Citie together decreeing the same. Lo these wordes he sayth that Flauian was appoynted by that synode/ bysshop of Antioche/ the whole people appoynting him.

Likewise in the councell of Carthage where Augustine was/ holden about anno domini. 400. in the first canon of the councell it is sayde / when he hath bene examyned in all these/ and founde fully instructed / then let hym be ordayned Bysshop by the common consent of the clarkes and the lay people/ and the Bysshoppes of the prouince/ and especially eyther by the authoritie or presence of the metropolitane.

And in the Toletane councell/ as it appeareth in the 51. distinction/ it was thus ordayned. Let not hym be counted a priest of the Churche (for so they speake) whome neyther the clergye nor people of that citie where he is a priest doth chuse/ nor the consent of the metropolitane & other priests in that prouince hath sought after.

Moreouer / concilium Cabilonense which was holden anno domini. 650. in the tenth Canon/ hath thys. If any Bishop after the death of hys predecessor be chosen of any but of the bysshops in the same prouince/ and of the clergye & citizens/ let an other be chosen/ and if it be otherwise/ let that ordination be accompted of none effect. All which councelles proue manifestly / that as ỹ people in their elections had the ministers rounde about, as synodes & councelles directing them/ so there was none came to be ouer the people/ but by their voyces or consentes.

To the next section in the 45. page: Thys alteration. &c.

I N deede if you put such darke colours vpon the Apostles church as thys is/ it is no marueil if it ought not to be a patrone to vs of frowning and fashioning our church after it. But O Lord who can patiently beare thys horrible dishonor/ ascribed to the Apostles church/ which here you attribute vnto it: that euery one hand ouer head preached/ baptised/ and expounded the Scriptures. What a confusion/ nay/ what a gate is opened here to Anabaptistes / to confirme their fantasticall opynion / wherin they holde / that euery man whome the spirite moueth/ may come euen from the ploughe taile to the pulpit to preache the worde of God. If you say it is Ambrose saying and not youres/ I answere / vnlesse you allow it/ why bring you it/ and that to proue the difference betwene the Apostles times and these. For if it be false (as it is most false) then there is no difference here betwene the Apostles times and ours. Doth not the whole course of the scriptures declare / and hath it not bene proued / that there was none that tooke vpon hym the minister ie in the churche / but by lawfull calling? what is thys but to call dust and dirte of the fairest and beautifullest image that euer was / to make a lothsome/ disfigured/ euill proportioned image to seeme beautifull/ to ouerthrow the Apostles buildings of golde and siluer and precious stones / to make a cottage of woode/ straw/ and stubble/ to haue some estimation/ which could haue none/ the other standing. For in effecte so you doe/ when (to vpholde a corruptible that came in by the tyrannie of the pope) you goe about to discredite the orders and institutions which were vsed in the Apostles times/ and that with such manyfest vntruthes.

To

To the next section in the .45. page: Musculus saith. &c.

THe place is too common which you alleage/you had (I am sure) the booke before you/you might haue tolde where the place was/and in whose title. Well that place of Musculus in the title of the magistrate/ is answered by him selfe in the same booke/where he entreateth of the election of the ministers/ For going about (as it seemeth) to satisfie some of their ministers/which were brought in doubt of their calling/because they were not chosen by their churches/speaking of the vse of the church in chusing their minister/he sayth thus.

First/it must be playnly cõfessed/that the ministers there in times past chosen by consent of the people/and ordayned and confirmed of the seniors.

Secondarily/that that forme of election hath not wholly all one lawe.

Thirdly/ that it semeth conuenable to the liberte of the churche/ and that chusing the pastor vpon the church/not being chosen of it/doth agree to a church that is not free but subiect to bondage.

Fourthly/ that thys fourme of chosse by the church maketh much bothe to that/ that the minister may gouerne hys flocke with a good conscience/ as also that the people may yeelde them selues to be easyer ruled/ then when one commeth against their willes vnto them.

And to conclude all these/ he sayeth that they are altogether certayne/ and such as can not be denyed. After he sayth that the corrupt estate of the churche and religion driueth to alter this order/ and to call the election to certayne learned men/ which shoulde after be confirmed of the Prince. And that it may yet more clearely appeare that hys iudgement is nothing lesse then to confirme thys election/ he setteth downe their election in Germany/ which he approueth and laboureth to make good/ as one which although it doth not fully agree with the election of the primitiue churche/ yet commeth very neare vnto it: As that not one man but all the ministers in the citie of Berne/doe chuse a pastor when there is any place voyde.

Afterward he is sent to the Senate/from the which/if he be founde ok/he is sent agayne to the ministers/to be examined/and then if they finde him meete/ he is confirmed of the Senate/(which standeth of some number of the people) and by the most part of their voyces. By these things it appeareth/that this election of the minister by the people/is lawfull and Apostolike/and confessed also by him/that those that are otherwise/ bring with them subiection vnto the church/ and seruitude/and carry a note and marke of corruption of religion.

Last of all/that he goeth about to defende the election vsed in the churches where he was minister/ by this/ that it approched vnto the election in the primitiue Churche. Now what cause there may be/that we should bring the church into bondage/ or take away that order wherby both the ministers may be better assured of hys calling/ and the people may the willinglyer submit them selues vnto their pastoures and gouernours/ or what cause to depart from the Apostolike forme of the chosse of the pastor being lawfull/ I confesse I know not/and would be glad to learne.

To attribute the cause herof vnto the christian magistrate/ is to say/that these things can not be had vnder him (as you/ vnder maister Musculus name doe affirme) is to doe great iniurie vnto the office of the magistrate/ which abridgeth not the liberty of the churche/but defendeth it/ diminisheth not the quality but assurance of his calling/ but rather encreaseth it/ by establishing the ordinary callings and/ which in the time of persecution sometimes are not so ordinary/ withstandeth not the obedience of the people from a pastor/ but vrgeth it/ where it is not/ contrary to it/ where it is not necessary. And seeing that also Musculus sayth/ that these kinde elections are remedies for corruption of religion/ and disordered

states/

Lates / what greater dishonoure can there be done vnto the holye institution of God in the ciuile gouernoure / then to say that these forced elections without the consent of the people must be / where there is a christian Magistrate: as though there could be no pure religion vnder him / when as in deede it may be easily vnder hym pure / which can hardly / and with great daunger / be pure without him. And when as it is sayd / that the churches consent should be had in the election of the minister / we doe not denye the confirmation of the elections vnto the godly ciuill magistrate / and the disanulling of them / if the church in chusing / and the ministers in directing / shall take any vnfitter man / so that yet / he we not take away the liberte from the church / of chusing a more conuenient man.

So that you see / that by Musculus your twinnelle reasons / this enforced election without the consent of the people / is but corrupt / and so ought not to be in the churche. And that although it hath bene borne withall / yet it must be spoken against / and the lawfull forme of election laboured for / of all those that loue the truth / and the sincerite therof.

To the next section in the. 46. page.

NOw you would proue that thys election of ministers by one man was in the Apostles time. But you haue forgotten your selfe / which sayde a little before / that this election by the church / was not only in the Apostles times / but also in the tyme of Cyprian: now you say otherwise. And if the election of the ministery by the church agree so well with the time of persecution / and when there is no christian Magistrate / how commeth it to passe / that in those dayes when persecution was so hotte / and there were no such Magistrates / that S. Paule would haue the election by one man / and not by the church. Beleeue that / if this be S. Paule hys commaundement / that the bysshop should only chose the minister / why doe you make it an vnmeete ret thing / and a thyng in the power of the church to be varyed by times / for this is a flatte commaundement. Thus you see you throwe downe with one hand / as fast as you build with the other. But to answere directly to the place of the fifthe of the first to Timothe.

I saye first / that S. Paule writeth to Timothe / and therefore instructeth hym what he should do for his parte in the appoynting of the minister. If he had written to the whole Churche of Ephesus / he would likewise haue instructed them how they should haue behaued them selues in that businesse. If one do write vnto hys frende / that hath interest in any election / to take heede that ye chuse none but such as are meete / shall any man conclude therupon / that none hath to doe in that election / but he to whom that letter is written? Then I say further / that S. Paule attributeth that vnto Timothe / that was common to moe. Euen hym / because he being the greatest mouer and of the election / to saye to doe that which he many doe / which thing I haue proued by diuers examples both out of the scriptures / and otherwise before. Now euen in this imposition of handes / it is manifestly to be perceiued. For of that where as S. Paule sayeth in the 1. Epistle / 2. Tim. 1. 6.
that Timothe was ordayned by the putting on of hys handes vpon hym / in the 1. Tim. 4. 12.
first Epistle he sayeth / that he should grow and by the putting on of the handes of the eldership. So that that which pertayned one place taketh to him selfe alone / in the other he communicateth with others. Now that he did it not him selfe alone / it may appeare by the. 5. verse before / which ioyneth and communicate not with other mens sinnes / as if he should say / if other will obeyne vnfit / ydiote ministers / yet be not thou carried away with their example. Also further that his authoritie was equall with other elders of that church / and that he had no superiorite aboue his fellowes / it may appeare / for that he sayeth / lay not hands rashly on none / where it should haue ben superfluous ouer the rest / he would rather haue sayd / further note to lay

his

his handes rashly. Parone/it is a fault in you/that you can not discerne the great difference betweene the election and imposition of handes.

Last of all/I answere that although this might seeme to make some/as in deede it can not/yet it followeth not that euery Bishop may do it. For the words bind an Euangelist/whereof euery Bishop/is not/no more than they are appeare. And it is an euill argument to say the greater may do it/therefore the lesse may so do. The superiour/ouerlooketh the inferiour. If you learne of me call Welsh pronouncing your sentences/you should not be so bitterly to be so mindful of them/as to cite Ambrose/and Chrisostome/to proue a thing that neuer was yet denyed. For who denyeth that B. Peale hath not great learning to iudge of it to be manifest. If you meane to vse such reasons to proue your matter/you may be sure to be mocked. To the place of Titus/I answere it is not of Timothe/but that/that ageeth still to this place. But as S. Jerome he hath another place/as he hath in no other/to proue that is the Bishop only/hath hereby the right of election of the ministers.

I haue shewed you reasons before/why it is meete to take of the sole election of the Bishop/the church being ioynte out. [illegible] Pauluscius in his common places in his title of the election of ministers.

[illegible] you make mocke of the [illegible] you make [illegible] you [illegible] you thus haunting your selfe/as though you had an euill spirite by heart/and cannot throw them downe from you/wherefore/&c. Againe/wherefore/if a man should [illegible] you by the which them were you haue neuer heard/he should hardly beleeue that you had read the tenthe part of them.

But in the meanest matters of this worlde/I thinke then you would haue better aduisement/to doe [illegible] when as you know a matter [illegible] you [illegible] you [illegible] you

Lord Bishoppes. For then the bysshop had nothing above an elder or other minister/but only the ordayning of the minister. How be both a thousande partes/where the minister doth but one. For the matters also of the substaunce of the ministerie/the bysshop were excommunicate/by the whiche the minister can not/nor lawfully is receyued into the churche/by the whiche the minister can not. Besides diuers other thinges lykewyse are meete vnto whiche the bysshop both/ and whych neither bysshop nor other minister ought to doe. I say I repeate me to your conscience/ whether you altered Jerome besides to this ende/ that you should keepe this from the knowledge of your reader or no. For answere to the place/it is an euill argument to proue the bysshop hath the ordayning of the minister. Ergo he hath the election of them/the contrary rather is a good argument/ the bysshop hath the ordayning of the minister/therefore he hath not the election of them. For presentation and election are diuers members of one supreme power in the gouerning of the people in the churche/and one member can not be deuided of an other/as you can not say your foote is your hand. I will not denye/ but that sometymes there hath ben made bee diuerse constitutions of Ecclesiasticall superiors/ but I shall shewe you also/that they are distinguished/ and that the election pertayneth to the people/ and ordayning vnto the Bysshop.

Where you saye of the Actes the glose saith/that that speach was spoke there of the vij. Deacons/ in deuising the election to take out this man/ seing there is greate inconuenience/ it muste be considered in whom they are ordayned. For in the time of the people must chuse/and the Bysshoppe make ordayne. And that &c. I am come muche the lesse vnderstanded/ it appeareth not onely that it hath ben so vsed/ but also it may be easely proued/ for that &c. Jeromes sentence and iudgement appeareth in other places/ that he speaketh vpon nothing more/ then vpon the people/and in the Epistle/ad Euangelum presbyterum he writeth that the people chuse worthy persons/ and admonisheth to chuse them clerkes and their ministers/ and in his Epistle to Nepotianum of the vse of the clerkes/ he vseth these wordes manifestly: They ryse/sayeth he/ vnto the Bysshoppes sufferaynes/ callyng priests of the people/ and bringing some summe of money/ they are annoynted and ordayned/ being chosen of most/ and afterwarde/ the Bysshoppe without any lawfull election/ is chosen in hygher maner/ of the Comens to Archedeacons entry/ without the knowledge of the people. And so you see/ that although Jerome sayeth/that the Bysshop had the ordayning of the ministers/ yet he had not the election/ for the ordayning stode nothing els but in approuing of the election/ by putting on of handes/ and consequently/ hauing made from hence forth all the learned matters were of the congregation/ that the Bysshop should ordayne the minister/you shew not so much as one.

Now will I shewe you the clerke contrary to that you alledge/ out of the Epistles translated vnto Euagrius/ for if you can not vnderstand me/ you shall be able hereby to vnderstand other/ for if you can not vnderstand me/ you shall be able hereby to vnderstand other/ for if you can not vnderstand me/ you shall haue learned one other way. And moreouer to shew that you should be content/especially when you meete with suche that shall be greeued by their ordinaries/ to seeke no further strengthe then they gaue you. Ibid. I am sente from the whole churche/ and make all men accused of it/ by making open heresie/ such as is to deuide and diuision of the brethren/ as you reporte. I say vnto this Cyprian of ouerplus you bereue/ saying he was a deacon before/ and a confessor also/ whych you doe only vse thys for an occasion of diuision/ but also enuious of my/ and commaunded/ and therefore me thinketh you should not haue layde all the learned fathers without cause. You say also &c. Jerome is of no other iudgement. &c. I suppose me also/ when hee speaketh here of superstitious traditions/ thereby/ doeth it seme the answere right and sufficient that the whole churche thinke either euill/ as contrary to their Bysshoppe/ Vnlesse happily there be in truth and scripture a diuine election in the office

The reason is of greater force then you shoulde seeme to make it / for as the
Act. 1. 10.

shall haue occasion to speake/ and if euery one shall reprehend that (which I haue
sayd before) that they are no [illegible]
are limited vnto a certaine diuersitie and varietie of matter/ so that neither any
tion or by hearing subiect to [illegible] of them/ they do stil vse an one maner of speache or thinges of
ply and infer a certen and definite change/ hauing as the Logicians terme them/
actuall relations. For what shepheard can there be/ vnles he haue a flocke? and
house can he be a gouernour/ vnles he haue some citie to take care? Or how can
a man be a maister/ vnles he haue seruantes? Or a father vnles he haue a childe?
attendes and [illegible] flockes/ and there is no returne place. And therefore
stil of all in generall/ without that he [illegible] reade to all churches/ but euery [illegible] Bishop hath [illegible] hand of them/ they are no more ministers then before
hand cannot [illegible] person that heareth them to read/ and teacheth them a worke are they [illegible]

Act. 20. 17.

Chap. 23. 14.

Cap. 6. Actio. 15

Ad Nepotianum.

1. Marty. vpon the firste to the Corinth. 9. chap. thincketh it more expedient for one to take wages of the church, though he be able to liue of hym selfe.

2.Cor.8.23.
Philip.2.25.

16.Rom.7.

12.Acts.2.

Act.8.39.
1.Tim.1.18.

Heb.7.7.

Euseb.lib.3.
cap.37.

Againe/ if there be in euery churche a paſtor/ as S. Paule commaundeth/ what ſhould the Euangeliſte do? for either that paſtor doth his duetie/ and then the Euangeliſt is ſuperfluous/ or if he do it not/ then he is no lawfull paſtor/ and ſo ought he to be put out/ & an other to be put in hys ſtede. And where the paſtor beeing hym ſelfe can not ſufficiẽtly/ there the Scripture hath geuen him an ayde of the doctor/ which ſo/ becauſe hys office conſiſteth in teaching doctrine/ to thys ende/ that the paſtor ſhoulde not be ſuffred to ſpende ſo muche time in prepareinge the doctrine/ but might haue the more time to employ in exhortinge and beſeechinge/ & applieng of the doctrine to the tymes and places/ and perſones/ it is manifeſt that he also is tied to a certaine church. For howe could he be an aide vnto the paſtor to whoſe helpe he is geuen/ vnleſs he were in the ſame churche where the paſtor is? And that the Euangeliſtes office hath bene ſo taken as a function that endured but for a time/ it maye appeare firſt by that which Euſebius ſpeaketh/ ſpeaking of Papeinus/ ſo ſayeth he/ there were ſtill that time Euangeliſtes. &c. which was about the yeare of our Lord. 161. wherby he gueſſeth to vnderſtand/ that about that time they ceaſſed/ and that in his time there was none/ when notwithſtanding there were Byſhops or paſtors/ elders and Deacons. And Iſidore ſayeth that there be no Apoſtles/ but thoſe which Chriſt himſelfe dyd appoynte/ wherby it appeareth that of all the Eccleſiaſticall functions that preache the worde/ there are but the paſtor and Doctor only left vnto vs/ and the ſame alſo reſtrained to particulare charges. Lib.5.cap.9.10

1.cap.1.li.offic.

Now that I haue proued that there are no Euangeliſtes/ Prophets/ or Apoſtles/ and that the miniſteries of the worde which remaine/ are limited vnto certaine places/ I will take that which you graunte/ that is/ that the paſtor or byſhop/ ought to haue a ſpeciall flocke. And demaund of you wherefore he ſhould haue it? is it not to attende vpon it? and can he attende vpon it/ vnleſs he be reſidente and abyding vpon it/ but he can not be abyding vpon it/ if he goe from place to place to preach/ where he thincketh neceſſary: therfore being paſtor or biſhop of a congregation allotted vnto him/ he muſt not goe from place to place to preache where he thinketh good/ muche leſs to haue a maiſterſhip of a colledge in one corner of the land/ a deanerie in an other/ and a prebend in the third/ and ſo be abſent from his paſtorall charge in ſuch places/ where either he preacheth not/ or neceſſitie not to preach/ thoſe places being otherwiſe furniſhed ſufficiẽt him. For the howe is this difference kept betweene the paſtor & other miniſters/ that the one is tied to a place/ & the other is not. For if you ſay that it is in that he ſhall preach more at his flocke/ then at other places/ I anſwer that the Euangeliſtes and Apoſtles did tary longer in one place then in another/ & taught ſome congregations perſes/ whom they did not other ſome whyles. And therefore they ſay nothing/ which allege for the non reſidence of paſtors/ that S. Paule called Timothe & Titus from Epheſus and Crete. For firſt they were Euangeliſtes and no paſtors/ the they went not of their owne heades/ but called of the apoſtle which was a cheefe gouernor of the churche. And thirdly they went not/ but hauing other ſufficient put in their place/ as it appeareth in their ſeuerall Epiſtles/ ſo that if that place make any thing/ it maketh not to proue the non reſidencie/ but rather whether a miniſter may be tranſlated from one church to an other. 1.Tim.4.12. Tit.3.12.

But I will neuer weerye my penne to confute thoſe/ whome their owne conſciences are to ſtrong for/ and confuteth euery night when they go to bed: for that were nothing elſe/ but to reaſon with the belly/ that hath no eares to heare/ or with the backe/ that hathe no eyes to ſee. Thoſe that thinke that they hauing charges of their owne/ yet may goe from place to place where they thinke it neceſſary/ and that it ſuffiſeth not where they preache/ ſo they preach: muſt conſider that if they thincke that God is the author of their placing in their flockes/ they then rather their abode there/ is neceſſarie and expedient/ or elſe that God did not ſet

well and clearely/what was meete to be done in placing them ouer that congregation/and appoynting that that congregation shoulde hang and depende vppon them/for their nourishment and good gouernement.

And you see that if I would folow those noble metapheres of Scripture/ shepheard/wherby the scripture vseth to expresse the office of a minister suth/what a large field is opened vnto me. For then I could shew you how that cities beseged/and flockes in danger of the wolues/are watched continually night & day. And that there is no citye so sure/and so continually beseged/nor no flockes subiect to so manifold diseases at home/or hurtfull and deuouring beastes abrode/ that wythout any truce or intermission/ as are the churches/the shepheards and watchmen wherof/are pastors or bysshops. But I will leaue that to their considerations/and will shew that the partes and duetie of the minister be suche and so many in hys owne flocke/ yf he were as wise as Salomon was/ as great in counsel as Joseph/as wel learned as S. Paul/as actiue as Josue/wherby fought so many battels in small space/yet all were little enough/or too little/to performe to the full/that wherby his charge requireth of hym. Of the pastors therefore is required/not only the preaching of the worde/and ministring of the sacraments/ wherof/the preaching of the worde/and ministring of the sacrament of baptisme/ ought to be continually/and as oft as the church may conuenientely assemble/the other sacrament of the Lord his supper/although not so continually (for that the church shall hardly haue so much leisure from their necessary affaires of this life/ as that they may celebrate it as often as the other) yet so often/as that we remember that too rare and seldome celebrating it / argueth a minde too too muche forgetfull of the vnspeakeable benefite of our redemption/ and argueth also that we are farre behinde the primitiue church in zeale wherby they celebrate it euery Sabboth: I say before the preaching of the worde/and ministring of the sacraments/ there is required of him that he shoulde admonishe priuately/and house by house those that are vnder hys charge. Howe tell me howe this can be done profitably wythoute a diligent marking/and lokyng into their maners: Howe can either publike preachings/or priuate admonitions haue their effect and working/vnles the worde of God be applied according to the disposition or state of that people/ vnto wherby it is preached: and vndoubtedly heereof it commeth that the word of God is no more effectuall in this realme then it is / for because it is preached hand ouer head wythout knowledge and vnderstanding the estate of the people. For so often times the promises and glad tidings of the gospell of oure sauioure are preached vnto those/that being before secure in their sinnes/are after the hearing of the promises/ rocked into a deade sleepe of them/ and they that are ouerthrowne wyth the conscience of their sinne/ and confounded in them selues/ are by the sharpnesse of the lawe/ and hearing of the iudgement of God broken into peeces/and driuen to desperation. And so likewyse/ the people are taught sometimes howe to lead their liues in honest conuersation/when all that doctrine falleth to the ground because they haue no knowledge of Christ/nor of faith in him: and to be short/it is as much as if either the surgeon shoulde apply hys plaister/ or the Phisition his medicine/when they neither know of the woumde or disease of their patients. But this knowledge of their estate/can not be wythout a continuall abode among st them/therfore a continuall residence is necessary.

Luke.2.8.

20.Actes.20.

1.Sam.1.9.

Moreouer/as in the lawe the priestes were redy in the temple to answere all the doubtes and questions that any of the people shoulde come to aske: so the ministers in their seuerall parishes shuld be redy to dissolue the difficulties that either one hathe wyth an other / or wyth him selfe/ touching the conscience / for want wherof/the consciences of many/ after doubtfull and daungerous wrastling wyth the deuill/and wyth despaire are strangled. And therupon some hang or drowne themselues/some other putting away all care or conscience of louing/

and

and labouring to haue no sense nor feeling of their sinne/cloth by the wound be-
healed/which after/ either breaketh out more dangerously/ or else euery haye
more and more hoaring senseles/ and withoute feeling / treasure vp vnto them
selues the wrath of God against the day of iudgement. For although the iudge-
ment of God bathe not for the time followe them so harde / as them which
thoughe terror of conscience vntaughte and vnconfested / kill them selues : yet
their estate is neuer the les daungerous therefore/but rather more/for as muche
as by a longer line of sinne drawne out/they also pull vpon them selues a heauier
condemnation. Which things when they see oftentimes before their eyes that
will consider it/ it is easie to iudge that it commeth to passe a great deale offner
then we can see. When as therfore the only preaching of the worde of God being
continuall/is a bonde strong enoughe to holde the pastor to hys flocke. Then the
enquirie of the manners and behauiours of hys flocke/ the priuate admonitions
and consolations/ the dissoluing of doubtes when anye riseth/ as a three or foure
folde coude ought much more to holde him:so that he which shall breake all these
thynges willingly and wittingly / can not easely be thoughte to breake them as
Sampson did hys by the strengthe of God/ but rather by some other power not
of God. Besides that/S. Paule commaundeth that the pastor shoulde he a pa- 1.Tim.4.12.
terne or example in all goodnes/ and holines of life vnto hys flocke/ and oure Ia-
uioure Christ *saith that when the shepheard hath led forth hys shepe/ he goeth Iohn.10.4.
before them/but if the pastoure be not amongst hys flocke/and haue not hys con-
uersation there/ they can not followe hym : If they haue not the example before
their eyes/they can not make the like vnto it : Therefore this commaundement
also bindeth them to residence amongste their flockes. S. Peter willeth the pa- 1.Pet.5.2.
stors of the churches/that they should feede the flockes. What flockes? not euery
one/but those which are committed to their charge or trulie/ or which decendeth
vpon them. And S. Paule speaking to the ministers or bysshoppes of Ephesus/ 20.Actes.28.
willeth them that they should take heede vnto the flockes/ouer the which the ho-
ly Ghoste had made them ouerseers/where he restraineth as S. Peter did their
ouersight and watche vnto their perticulare flocke. S. Paule sayth that he tolde 1.Thes.2.17.
it heauely/that he was seperated from them but a small time/ if therfore the A-
postle was away sorye from them whome he had taught/whome his cal-
ling compelled to be away from/and would not suffer to be alwayes there : what
shall be thoughte of the pastors / whose calling is to be sorye their flockes / and
which are consecrated vnto them/ euen as the Apostles were vnto the whole
worlde/what I say shall be thought of them that are away moneths and yeres.
And in deede those that feede their flockes faithfully according to the commaun-
dement of God/do see what a great wisedom and mercy of God it is to appoynt
euery flocke his pastor/and euery pastor his flocke. They can tell of a wonder-
full loue that God worketh in them towardes their flockes/ and in their flockes
towardes them. A great encouragement vnto them / and as it were a pricke to
stirre vp their dulnes it is/when they see the blessing of God vpon their labours/
and thereof a marueilous care and thoughte to turne all suche thynges away/ as
should hinder the encrease of that blessing/which they can not haue any feeling or
experience of/which are not conuersante with their flockes. Besides this/a fa-
miliaritie betweene the pastor and the flocke is profitable/ that they maye be em-
boldened to come and demaunde to be satisfied of those thynges they doubte of/
which they will neuer doe vnto those/betweene they are not by continuall conuer-
sation acquainted with. And it is not nothing that Platoe disputeth against
Plato his communitie/which would haue all thinges common/and that all men
indifferently shoulde haue care of all thinges/and shoulde haue nothing which he
should say to be hys owne. For therin Platoe sayd very well/that that which
was cared for of all men/ was neglected of all/ and cared for of none / so that the

yncke nation of Gods children/ or of any other possession / was then the best and surest/ when as euery man had a certaine possession committed vnto him/ which he should care for/ and take charge of. And so the Lord his wisdome was for the better surettie and saluation of his churche/ not to make many ministers which should in common and indifferently take care of all/ but ordained that the church should be deuided into diuers partes/ and that euery one should haue a peece to care for/ and to giue accompte for.

Nowe if any man will say/ that in suche great scarcitie of pastors/ it is good that when a man hath trauelled in one place / and removed them from superstition/ and brought them to beleue in God through Christ/ to goe to an other place/ and ayme alle to draw them from idolatrie: First I vrge that which I did before/ which is the calling wherin euery man must abide/ and without which no man ought to attempt any thing. Then I say that it is as hard a prouince/ as painfull a thing vnto the pastor/ as acceptable and precious a worke vnto the Lord/ to keepe those which are gotten/ as to gette those which are not gotten/ and that that saying is fulfilled heere (if in any thing elle.)

Non minor est virtus quam quærere parta tueri.

It is as great a vertue to kepe that which is already gotten/ as to haue got it.

For we know that after that the deuill perceiueth/ that men are pulled out of the power of darkenes/ into the glorious light of the gospel/ he sweateth and laboureth by a thousand meanes to destroy them/ & beliueth him selfe more then/ then in the time of their ignorance/ and in steade of that one chaine of ignorance/ and want of the knowledge of god/ he layeth a thousand traps for them/ to snare them with. So that the continuall danger that the church is in/ doeth as it were speake vnto the pastor in the common prouerbe. Sparten hanc ciadies bonam: that is/ vse it diligently to that charge which thou hast receiued. For/ if the watchman should forsake the Citie/ wherevnto he is appointed/ and goe and watche in an other/ where he is not called/ although he saue that/ if he lose the other/ he shall not therefore escape the punishment of betraying the other citie / where he was placed watchman.

Touching the behalfe of God & his glory/ if any man will say that they cannot perish/ which once haue beleued/ and therfore those may be left/ and others attempted/ I can say of those that are in ignorance and blindnes/ that they cannot perish that be elected/ although they neuer haue the gospel preached. And therefore we muste watche in those places that God hathe appointed/ to bring them to saluation/ which is to feede them continually/ and watche ouer them so long as they are in danger of hunger/ in danger of wolues/ in danger of the enimyes/ within and without/ which is so long as the church is heere vpon the earth.

Vpon all which things I conclude / that the residence of the pastor is necessary/ and to bee whether the pastor ought to be resident amongst his flocke/ as it is beste whether the watchman should be in his tower / the eye should be in the head/ or the soule in the body / or the shepheard amongst his flocke/ especially where the sheepe are continually in danger of wolues/ as in the landes of Iewrie from whence euery daie some or manner of thinges were taken/ where they watched their flockes night and day/ as I obserued before out of S. Luke.

If any man will heere vpon conclude/ that they haue no spare goods them to sleepe/ to eat/ to drinke. &c. they are caitifs/ which I will not vouchsafe to answer.

Againe/ if he will say/ that then they may not goe to the of the counsel to bee their necessary sustenance for their families/ I desire them in the name of God/ that they would not put his graces/ as beastly cloakes to couer their disorders/ but / they would set before them the rule of Christ/ which shall be found to be so much all they shall shew themselues diligent in continuall feeding their flockes/ & to feare the iudgement of God/ before whome/ no fained or coloured excuse will stande:

and

21. Thess. 15.16.17.

and so / I trust they will make no longer absences / then must needes. And if vpon any occasion at any time they be somewhat longer / that the same be not without the leaue of their churches whose they are / and which they for the Lord hyre like serue / and then also that in such rare and necessary absence / they prouide them of some able man to teach in the meane season / which the church by her gouernours / will allow of.

And hereupon also / is ended an other question that the answerer maketh / whether one may haue many flockes / which is / whether one shepheard may be many shepheards / one watcheman / many watchmen. For if his residence be necessary in one place / then he ought to content him selfe with one.

And whereas you would haue men charitably iudge of those which take many liuinges: surely / if so be that he taketh many flockes / not to the intent to haue more liuing to maintaine an ambitious pompe / or to satisfie a greedy desire / of hauing more then enough / but to thys end / that he may bring in a more plentifull harueste vnto the Lorde: it were good that he would be content to take but that liuing of all hys flockes / which he now hath of one / especially where one is able to keepe and maintayne hym and hys family honestly. Els let hym heare what councels / & others / haue thought of those / which haue more benefices then one.

In the. 15. Canon of the councell of Nice it is commanded / that no clearke should be placed in two Churches / and he addeth the reasons / whereof the first is / that it is a poynt of marchaundise / and of filthy gayne. The seconde / that * no man can serue two maisters. The thirde / that euery one ought to * tary in that calling / wherein he is called.

* Math. 6. 24. 1. Cor. 7. 24.

And in the seconde Tome of the Councelles / Damasus in hys fourth Epistle / sayeth that those that set ouer their charges vnto other / vnto harlots / which they allone as they haue brought forth their children / by and by geue them to be nourished of others / to the intent that they might the sooner fulfill their inordynate lustes.

Whether it were better / that one diligent pastoure should haue many flockes / then a negligent and vnfaithfull pastor one / is not the question: for we say neither is lawfull / nor ought to be done.

Doe you beleeue that which you lette downe of Denys the monkes Pope / that he deuided and deuided parishes? If you doe not / why would you haue vs beleeue it? If the law doth condemne hym / that turneth a blynde man out of the way / or layeth a blocke before hym / what doth it hym / which would put out the eyes of them that be their way already? I haue shewed / and the matter is playne / that the Lorde deuyded nationall churches / into parishes and congregations: so that if S. Paule haue not the worde of parishe / yet hee hath the thing. And those that haue redde stories / knowe that diocesis (which we call a Diocese / and which containeth with vs numbers of parishes) was at the first taken to be the same that parishe is / and dyed a great while before Denys was borne / or monkery begotten.

Deut. 17. 18.

And as for Cimeteria or Churchyardes / if you meane those places that lye nerre roumbe about the churches / as they came in with the masse / they might well haue gone out with him / for any profite eyther to the church / or common health cometh by them. But if you meane as the Greke hath (koimetia) is therebyed) signifieth / a fitte place before the bedyes of men sleepe / and are buryed / attending the tyme of their rising vp againe in the last and generall day of iudgement / then these churchyardes were in the time of the law / and in the primitiue church and at all times / when there was any conuenient policie of the church / and especially when the church had quietnesse and peace / that is might without danger * bury their deade in some certen conuenient place thereunto appointed / which was for feare of the infection cummunly (as it may be gathered) in the field

Luk. 7. 12. Euf. 7. lib. 13.

and out of the towne/ vnto the which vse & custome (if it myght be done conuenientlye) it were well that we were restored / both because it is more safe for the preseruation of the townes and cities in their health/ as also for that through the superstition whiche hath beene of being buryed rather in the church/ then in the churche yarde/in the chaunsell rather then in the church / nearer the high altare then further of/ the remnauntes whereof are in a great number of mens heartes yet / which might much be helped by the bringing in of that custome agayne/ of burying the deade in some honest place out of the towne therto appoynted.

To the next sections in the.52.and.53.pages.

IF you shoulde begette/and be a father of many sonnes/ and all your children like their eldest brother/ you woulde (without better aduise) shake manye groundes of our religion. For heere agayne you saye that all pastors were able to teache/but that being impossible (as the estate is nowe) you are content with pastors or ministers that can doe nothing but reade. You through out your whole booke make thys a marueilous good estate/ and alwayes turne the bell side outwarde / and when men goe about to byde the deformities thereof/ to the ende they might be remedyed / then you lay open the shame and nakednesse of it/ and make it greater then it is in deede. For as I haue shewed before/the churche standeth not so muche in neede of youre reading ministers/as you would make the worlde beleeue. And although it be a great deformitie and sore plage of the church which you heere speake of and confesse at vnwares / yet you will let no man come neare to heale it. There be some make a gayne by sores/and sore legges / and therefore they haue a medicine to keepe their sowndes alwayes greene/that they shoulde not heale.

I hope you do not of purpose keepe the churche in this estate / but thys I dare say/that the cheefe of your gaine and of your honour consisteth and is groundedd in the ruines of the church/and therefore I desire you to looke vnto it.

But what if the estate of the churche be such as you speake of / that it will beare welde three preaching pastors and bishops in soure dioceese/may you therefore make reading ministers? In deede if the Apostle had made thys a counsell only/and no commaundement/that pastors of churches shoulde be able to teache/ then your saying might haue bene borne.

1.Tim.3.2. Tit.1.9. But seeing that S. Paule hathe commaunded expressedly/ that he shoulde bee able to teache / and to conuince the gayne sayers / I woulde learne of you gladly/ what necessitie there is whiche can cause a man to breake the morall law of God /to bring in a tradycion of man. You maye as well breake any other commaundement of God for necessyties sake/as breake thys / being comprehended in the first table.

And to say that these that can only read/must be tolerated in the churche as ministers/is to saye/because you can haue no pastors in the churches / you will haue dolles. For so will I not doubt to call them/although through ignorance of that which they do/some may be good men. But yet in respect of the place that they occupy / they are dolles / for they stande for that/ and make shew of that/ which they are not/and vnwise you them as often as you will/the Lord pronounceth that they shall be no ministers to him/which haue no knowledge.

*Ozee.4.6.

But let vs heare your reason / there muste bee reading in the churche/ therefore there must bee ministers whiche can doe nothing else. Then we may reason thus to. There must be breaking of bread / and distributing of the cuppe in the church/and pouring on water/therefore whosoeuer is able to breake a loafe of bread/or to lift a cup of wyne / or to poure on water on the body of the childe/ may be made a minister.

And did you neuer reade that there were readers in the church/when there were no reading ministers? but of reading of the scriptures and prayers in the church/there will be a fitter place to speake afterwarde where it shall be shewed/ how vntruly you surmise these thinges of them.

Touching Homilies shall be spoken more hereafter/where further occasion is geuen. I doe not vse to maintayne the places which are quoted/ although they be truely alleaged for the causes which I haue before mentioned/but yet I can not but speake of this place of S. Luke/for feare of the danger that may ensue. For if thys be a good reason/ that the place of S. Luke may not be vsed to proue that preaching is perpetually annexed to the ministerie/because in the same place is made mention of curing of diseases/ which is but a temporall thing/ and followed the ministerie but for a tyme/ then the commaundement of S. James * that the Elders of the Churche shoulde praye for those that are sicke/ is now no commaundement/ because putting on of handes/ and annoynting of them/ that they myghte recouer theyr healthe/ hathe no place/ and by thys meanes you will pull from vs many places of the new Testament/ as you dyd before of the olde. 9. Luk. 2. * Jam. 5. 14.

What dealing is this/to bring men into suspition of that/which they neuer thought of/ as though there were any woorde that sounded to this/ that a man should put him selfe into the office of preaching/without the approbation of those men to whome it doth pertayne.

Their complaynt is/that those which are ordayned pastors/ and therefore to preach/can not doe it without further licence. As if a man should be charged to doe a thing forthwith/and then he that chargeth hym/ bindeth hym hande and foote/that he can not doe it/vnles he will lose hym.

The Bysshoppes inhabile hym to teache/ and poynte hym a place to teache in/and yet they will not let hym teache/ vnlesse he haue a further licence. If hee be an hereticke or schismatike/ or suspected of any suche thing/ why is he admitted/or being admitted/why is he suffered to be so much as a reader in the church? And because you could not answere thys/ therefore you set vp a fansie of youres to confute. And thus you fyght without an aduersary/and you make triumphes/ where there is no victory.

They will say vnto you/that not only vnder a godly Magistrate/ but not in the time of persecution any man ought to take vpon him any function in the church/vnles he be thereunto called by men/except he haue a wonderfull calling/ which is rare/and must be diligently examyned by them which haue it/least vnder pretence of the spirite of God whome they make author of their calling/it fall out that it be but their own headsong affection that hath thrust them in: so farre they are from the frensie of Anabaptistes/ whiche you by a confutation of that/ which they neuer affirmed/would seeme to staine them with.

To the section beginning in the latter ende of the .57. page/ vntill the middest of the 62. page.

The Cappe/ the Surplice/ and Tippet/ are not the greatest matters wee striue for/which notwithstanding hath bene informed to the churches beyonde sea/to the ende that the iudgements of some might be the easlyer had against vs. Howbeit we thinke it an actire bouldnesse for a minister of the gospel to weare/ and the Surplice especially/ more then the other two/ because suche burthfull ceremonies are so muche more daungerous/as they do approche nearer the seruice/ or worship of God.

The causes why we are loothe to meddle with them/ are not as many are borne in hand/ because that we thincke any pollution so to sticke to the thinges

them

them selues/as that the swearing of them had any suche power to pollute & make vncleane the vsers of them: neyther yet only because the papistes haue superstitiously vsed them/ but because they hauing beene abhominably abused by them/ haue no vse nor profite in those thinges or endes/ wherein and wherevnto they are now vsed. And further that they are also hurtfull/being monumentes of Idolatrie/whereas to bring them in and establishe them/it behoueth that there shoulde some manyfest profites of them appeare. For it is not enoughe to say it is indifferent in the owne nature/Ergo meete to be done: but as the circumstances of the times and persones and profite or hurt of our brethren do require/or not require/ so must it be done/or not be done. For in these thinges which are called indifferent/God will haue the vse of them to be measured/that it be referred first to his glory/then to the profite of others. Now/that they are not profitable and hurtfull/it also may appeare if we consider them by all the kindes of men in y realme.

The papistes are eyther stubborne or weake/ and in respect of both these/ they can not be but hurtfull. The weake I call those that haue made some steppe from poperie to the gospell/ and of whome there is good hope that they may be fully gotten to the gospell/ but these are harmed by the vse of these vestimentes/ for they take occasion of falling at them/because they thinck that the sacramentes gette reuerence by them/ and the ministerie is commended by such apparell wearyng/ and thincke that the sacramentes wante some thyng of that they shoulde haue/if they be not vsed: whereupon are hearde oftentimes these wordes. I will not communicate vnles he weare a surplice. But this offence and occasion of falling/is confirmed by the vse of these garmentes: therefore in respect of such men/ they are hurtfull.

Agayne/although I haue knowledge/and know that the wearing of a surplice is lawfull for me/yet an other which hath not knowledge/is by my example stirred/or strengthned to weare a surplice/ whereof he can tell no grounde why he should weare it/ and so sinneth agaynst his conscience: and for this cause S. 1.Cor.8.10.13 Paule concludeth/that that which a man may doe in respect of him selfe/may not be done/and is not lawfull to be done/in respect of other.

Agayne for the stubborne papistes/ they take herevpon occasion to speake euill of/and to blaspheme the truthe of the gospell/ saying/ that our religion can not stande by it selfe/vnles it leane vppon the staffe of their ceremonies/ and perswade them selues that those were very well deuised by their Popes/ that they that are their enemyes to their religion/ can not be without. And herevpon they take occasyon to hope that their other trumpery and baggage/ will in the ende come in agayne/which causeth them to be more frosen in their wickednesse/ and shutte their eares agaynst the truth/ which possibly they would heare/ if all hope of bringing in of their Popery were cutte off. And let it be obserued that through out the realme there are none that make suche clamoures and outcryes/ and complaynetes for these ceremonies/as they/and those that they stubborne. They pretend I confesse/the Queenes maiesties Iniunctions/& obedience vnto them/ but who is so blynde as seeth not/that they haue an other meaning. For I appeale vnto the consciences of all that know them/whether they doe it for any obedience towardes her Maiestie/ whose death should be a thousande times better newes vnto them/then her graces mariage.

There are also numbers of those which haue all antichristianitie in such detestation/that they cannot abide the least scruppe of it/and when they see the ministers weare them/ they are grieued in their heartes/ and they begin somewhat to feare/ least they communicating with the papistes in apparell/ should make some way to those which vse them/the rather to admit other thinges/ when they should be lykewise commaunded. And these brethrens mindes are not to be lightly grieued/and the ministers if they thinke to profite them/must cut away all occasion

cation/whereby they maye haue an euill opinion of them.

Seeing that therfore this kinde of ceremonies in apparel/harden the harts of the papistes/and cause them to be the stiffer in their poperie/hinder the weake from profiting in the knowledge of the gospel/greue the mindes of the godly/ are occasion of an euill opinion vnto them of their ministers/ we thincke that these ceremonies are to be remoued/ as not only not profitable (which they oughte to be) but hurtfull/ if not to the ministers themselues that vse them/ yet to their people to whome they are commaunded by God to haue regarde vnto/ in these thynges that are indifferent in their owne natures. Nowe I will come to that whych you set downe.

The places alledged by the admonition/whych others/whych may be cited/ howsoeuer you deride them/are notwithstanding probable coniectures/that neither Samuell/nor the apostles/nor our sauioure Christ/ did weare any distincte apparell from others/whych liued in their times. For if Samuel being then the seer/had had a seuerall apparel/whych was proper to the seers/it is not like that Saule would haue asked of him selfe where hys house was. And if the apostles had worne a seuerall apparell from the rest / they shoulde not haue bene esteemed by so generall and vncerten a note/as of speaking somwhat broadely/or as I may terme it/ Northenly/ for it had bene a surer note to haue layd thou art one of hys apostles/because none weareth thys apparell but his apostles/where there was a great number that spake Gallilean like / whych were not of hys apostles / nor disciples neyther. But let these goe. You say our sauioure Christ had a seuerall apparell / because he had a coate without seame. Assuredly you myghte vse lesse scornefulnes in rehearsing of other mennes arguments/ if for no other cause/ yet for thys/that they might take more pitie of youres.

1. Sam. 9. 18.
Mat. 26. 73.
John. 19. 23.

For what an argument is this? Our sauioure Christ did weare an vnder garment/whych coulde not be well parted/ but with the spoile or marring of it/ therfore he weare a seuerall apparell from the rest. It is true/ Ihon Baptist had a seuerall apparell/and to helpe you/so had Elias/but to thys ende/that bothe by hys vnwonted apparell/ and straunge diet whych he vsed of locustes and wilde hony/the extraordinaries of his ministerie might be set forthe / and the people the rather moued to enquire of hys office/whome they saw to vary so much from the common custome of other men. But ministers now haue no suche extraordinarie functions/therfore by that reason of youres/they shuld not be seuered from other men/by any note of apparell. You say you knowe that the cheefe notes of a minister/are doctrine and learning/if you meane that the distinction of apparell must supply the rest/and that that also hath some force to commend their ministery/the prophets and apostles of our sauior Christe/left vs no perfect paterne of a minister/nor no sufficient glas to dres him by/whereof the moste parte neuer vsed any suche seuerall apparell/and none of them haue left any commaundement of it.

Mat. 3. 4.
2. Reg. 1. 8.

For want of store/and to make a long boke/ herre is D. Iohns matter rehearsed thrise in one leafe to the same purpose/and in the same wordes. And because it was not enough that M. Bullinger/ and M. Martyr shoulde speake of them/you haue preuented them both/least you shuld haue semed to haue brought nothing. If this be not Colewortes twise sodden/I can not tell what is.

You aske whether the christian magistrate may enioyne a seuerall kinde of apparell to the ministers. Either the cause is too weake whych you defende / or else it hath gotten an euill patron/ whych would so glably shift it/and chaunge it with an other. For this is an other question which you speake of. For although that be graunted vnto you/whych you demaunde/yet you can not conclude your cause. For all be it the magistrate may commaunde a seuerall apparell/yet it followeth not that he may commaund this kinde of popishe apparell / and therefore what maner of argument is this of youres/ the magistrate maye commaunde a

 seuerall

seuerall apparell/therfore he may commaunde this. The college walles will tell you/that a man can not conclude from the whole to the parte affirmatiuely. So you see I might let you fish/ and catch nothyng/ but I am neyther afrayde/ nor ashamed/to tell you the truth of that you aske/so farre forth at least as I am perswaded. I thincke therefore it may be such a kinde of apparell/ as the magistrate commaunding it/the minister may refuse it/and such it may be/as he may not refuse it. But whatsoeuer apparell it be/this commaundement can not be without some iniury done to the minister. For seeing that the magistrate both allow of him/as of a wise/learned/ and discrete man/ and trusteth him with the gouernement of his people in matters betweene God and them/ it were somewhat harde not to trust him with the appoynting of his owne apparell/ and he is probably to be supposed that he hath discretion to weare his owne geare comely/and in order/ that is able to teach others/how they should weare theirs: and that he should be able to doe that by his wisdome/ and learning/ that others do without learning and great store of wisedome/& that he should keepe order and decencie in apparel/ which hath learned in the schole of Christ/ which they doe that had neuer other schoolemaster/ then common sense and reason? And if any minister be founde to fault/in going either dissolutely/or to exquisitely and delicately/ then the Magistrate may punishe him according to the disorder wherein he fauilteth.

And whereas you would proue that it may be done with the ministers/as it is done with Iudges/sergeants/Aldermen and Sheriffes/the case is not like. For as for these which be in office/their robes and gownes may as their maces & swordes/ somewhat helpe to set forth the maiestie and moderate pompe which is meete for the offices of iustice which they execute/ and consequently to helpe to stirke a profitable feare into their hearers which are vnder them/ which hath/nor can haue no place in the minister/ whose authoritie and power/ as it is not outwarde/so can it not/nor ought not to borrow any credite of these externall shewes. And the Magistrate/or the Citie/may seeke some honor of the citizens/ muttering as it were by numbers in one liuerie/ which ought not to be looked for at the ministers hand/because he honoureth and serueth the magistrate an other way/nor can not also/considering that they are scattered throughe all the land in euery towne one/or not so many/as being put in one liuery/would make any great shew to the honor & commendation of the towne or citie where they remaine.

And so you see your question answered/ whereby appeareth they are subiectes as other are/ and to obey also sometimes/ where the commaundement is not geuen vpon good grounds. The place of Theodoret cited of M. Bullinger/ maketh mention of a golden cope/ and that vsed by bishops of Ierusalem/ and solde by Cyrill a good bishop/ whereby he declared sufficiently his misliking of such garments in the ministerie of the sacramentes. In the place the which he citeth out of Socrates/ there is one Sycinius an Nouatian bishop which is sayd to haue worne white apparell/ and therefore is reprehended as for to muche exquisitenesse & finenesse of apparell/& the B. of Dureisme/in a letter he wrote/ alledgeth the same place against the surplice. I man would hardly beleue that maister Bullinger shoulde vse these places to proue a distinction of apparell amongst the ministers. We are not ignorant but that a cloke hath bene vsed of the ministers in their seruice/but that was no seuerall apparell of the ministers/ but common to all the Christians/which with change of their religion/ changed also their apparell/as appeareth manifestly in Tertullian de pallio.

As for the Petalum that S. Iohn ware/ I see not how it can bee proued/ to be like a bishops mitre. For the cap/ that S. Cyprian gaue the executioner/ argueth rather that it was a commun apparell which was customably worne/ for else it would not haue done him so much good. As for his vpper garment which he gaue to his deacon/ it was a token of his good will/ which he would leaue

with

with him / as the practise hath bene seene with vs / and proueth nothing that it was any seuerall apparell. As for the white linnen garment which he suffered in / it can not seme strange vnto vs which haue seene the holy martyrs of the Lord executed in Smithfield and other places. And it is not to be thought that S. Cyprian had so small iudgement / that vpon the time of persecution / he would by wearing of some notable apparell from the rest / as it were betray him selfe into the handes of his enemies / vnles all the christians had done so too for clearer and more open profession of their fayth / and greater detestation of the contrary religion: as Tertullian and the christians in his time did / by the wearing of a cloke / which reason may be also alleaged of the Petalum of S. Iohn. It is true Chrysostome maketh mention of a white garment / but not in commendation of it / but rather to the contrary. For he sheweth that the dignitie of their ministerie / their safetie and crowne was in taking heede / that none vnmeete were admitted to the Lordes supper / not in going about the church with a white garment. And it is easily to be seene by * Salomon in his Ecclesiastes / that to weare a white garment / was greatly esteemed in the East parties / and was ordinarie to those that were in any estimation / as the wearing of blacke with vs: and therfore was no seuerall apparell for the ministers / or for to execute their ministerie in. 60. homil. ad popul. Antioch. Eccle. 9. 8.

The reasons that M. Peter Martyr vseth / are the same before / and how he hath also condemned them / it shall appeare / with M. Bucers iudgement of their thinges in the ende of the booke.

As for Eustathius his deposition / because he did not weare apparel meete for a minister / it maketh not to this purpose one whit. For I haue shewed that if any minister go like a ruffian or swashe buckler / or in the brauerie of a courtier / that it is meete he should be punished according to the quantitie of the faulte. And that it is so to be vnderstanded / it appeareth manifestly by the councell of Gangris / which did therfore confirme the same deposing / because he weare a straunger apparell / & the habite of a Philosopher / & caused all his fellowes to do so. Therfore I maruell what you meane to alleage this place. It is also alledged of * Nicephorus / in neither of ỹ places there is any Eustathius / ỹ sonne of Eustathius / but of Eulalius / or as Nicephorus reciteth Eulalius. And therfore your conclusion is both vntrue & vncertaine / that since the Apostles times there hath bene a distinct & seuerall apparell of the ministers from the rest. The matter lyeth not in that whether these thinges were first inuented by papistes / or being deuised of others / were after taken by the papistes / but ỹ matter standeth in this / that they haue bene vsed of the papistes as notes & markes and sacraments of their abhominations. Lib. 9. c. 45.

As for Augustin his place / it is to be vnderstanded of such thinges as haue a necessary vse / and therefore may not be taken away from vs by the superstition of men. For so we might also be depriued of the sunne / which is as it were the life of the world / because the sunne hath bene worshipped. But that S. Augustin did not like of this kinde of retayning ceremonies / it may appeare. Do you aske sayth he / how the Paganes may be wonne / how they may be brought to saluation / forsake their solemnities / let goe their topes / and then if they gree not vnto our truth / let them be ashamed of their fewnesse / whereby he sheweth / that the nearest way to gaine the papistes / is to forsake their Ceremonies. And yet I would be loth to say eyther with you / or with Augustin / that it is not lawfull for a man / to make of a popishe surplice / a shirt for him selfe / or to take the gold of a cope which he hath bought / & conuert it to his priuate vse. And herein we do nothing disagree with S. Augustin / which graunt that surplices / and copes / and rippets / and cappes / may be applyed to a good vse / eyther common or priuate / as they will best serue / but wee deny that that vse is in distinguishing eyther the ministers from other men / or the ministers executing their ecclesiasticall function from them selues / when they doe not exercise that office. August. Tom. 10. de verbis domini in Mathæum sermone. 6.

To all these things that M. Martyr reckeneth vp of reuerences/ and wages/ herbes/ wine/ bread/ oyle/ water/ which being consecrated vnto Idols/ are well vsed/ Tertullian answeareth in the same booke/ whereunto a number of these are taken: when he sayth/ that we ought to admit a participation of those things/ which bring either a necessity or profite in the vse of them/ but we deny that these things thus vsed/ are either necessary or profitable. And therfore in stead of temples/ tithes/ wine. &c. if you woulde haue matched the surplice well/ you shoulde haue layd sensers/ tapers/ holy bread/ holy water/ and such like. It is true/ that M. Bucer sayeth/ that it is not in the nature of any creature to be a note of Antichrist/ but yet followeth not therof/ that the creature that hathe bene accidentally/ & through abuse applied to idolatry/ may be forthwith vsed as we shall thinke good. For neither the idoles of the Gentiles/ nor the corruptions of those which offered / had power to make the beefe or mutton that was offered / no good and holesome meate for the sustenaunce of man / neither cause that a Christian man coulde not eate them as beefe and mutton/ but yet either to eate it at the tabls of idoles before them / or else priuately in hys owne house / when there was anye weake by/ that thoughte it an abhominable thing/ was not lawfull: and yet the meate nevertheles the good creature of God/ and which might be receiued with thankes giuing/ so the abuse of the surplice and coape. &c. can not cause/ but that they may be vsed as clothe and like.

And whereas he sayeth that they are chaunged/ and made of notes of Antichristianitie/ markes of Christianitie/ I say that they can not be chaunged so by any decree or commaundement/ for as much as notwithstanding that profession of chaunge/ the heartes of men vnto which euery man must haue regarde vnto/ are not chaunged. For not so soone as the magistrate will saye that these thynges shall be from hencefoorthe vsed as things indifferent / forthwyth men doe vse them so/ but those only vse them so/ which haue knowledge/ both the ignorant and the weake take them still otherwise. The rest of those things which M. Bucer/ and those which M. Bullinger and Gualter bring/ are all of that sorte/ whereunto answere is made.

Only this they adde/ that if the people do abuse and peruert these ceremonies/ they ought to be better instructed/ which is a counsell not so conuenient/ that the ministers and pastors which haue so many necessary poynts to bestowe their time on/ and to informe the people of/ should be driuen to cutte of their time appoynted thereto/ to teache them not to abuse these things/ which if they vse neuer so well/ they can gaine nothing/ and to take heede that they hurte not themselues at those things/ which in their best estate do no good/ especially when one sermon of the taking of them away ioyned with authoritie to execute it/ may do more good then a thousand sermons without authoritie.

Besides that/ it is absurde/ that ceremonies which ought to be helpers to promote the doctrine/ shoulde become lets and hinderances/ whilest the minister is occupied in teaching/ to beware of the abuse of them/ and of superstition. And it is as muche as if one should be set to watche a childe all day long/ least he hurt him selfe with the knife/ when as by taking away the knife quite from him/ the daunger is auoided/ and the seruice of the man better employed. And so it followeth/ that although the churche may appoynt ceremonies and rites/ yet it can not appoynte these that haue great incommodite/ and no commodite/ great offence and no edifying.

And although they haue all these properties which you recite/ yet if they be not to edifying / if not to God hys glorye/ if not comely and agreeable to the simplicitie of the gospell of Christe crucified/ they may not be established. Concerning your distinction/ wherby you lesten the idolatrie of the papistes/ I haue shewed the vanitie thereof.

But

But of thys matter you say you will speake againe. In deede so you doe/ and againe/wherin you confounde the memorie and vnderstanding of the reader/ and declare your selfe not onlye ignorante of Aristotles rule of katholou proton (which is to speake of one thyng generally and once for all) but euen to be bothe of that order which men haue commonly by the naturall logicke of reason. Neither can you excuse your selfe in saying that the Admonition geueth you so often times occasion to speake of them/and so to lay the faulte vpon it/ for that it being written by diuers persons of the same matters/whereof one knewe not of an others doing/can not be blamed for the repetition of one thing twise/when as you can not escape blame which might haue gathered easily into one place / & which is sayd of them in diuers. Which thing/although it be not so easy for me to doe in your booke/as it was for you to doe in theirs/yet I will assay to doe it bothe in thys and in all other poyntes that followe / not thincking thereby to bring thys treatise of yours to any good order (for that were to cast it new againe/and then you would complaine of your minde peruerted) but that I might remedy this so great disorder as farre as maye be done without chaunging any thyng of that which you haue set downe.

And if there be any other argumentes touching any of these poyntes in other places/which I haue not gathered togither into one/the fault is in thys/that I could not bestowe so muche time in making a Harmonie of the things which are at so great discorde/ and then that which is left out / shall be answered in place where I shall finde it. Nowe let vs see M. Doctors deuteron ploun, and second nauigation touching apparell/whether it be any happier/ or haue any better successe then the first.

In the.105.page/M. Doctor to proue the vse of the surplice/ to draw out hys booke into some competent volume/bestoweth certen places of the examiner/ for answere wherevnto/I will referre the reader to that which is answered vnto the examination/ as to a full and sufficient answere wherein I will rest/ and when M. Doctor hathe proued that which he sayeth/ that it is but a childishe cauill/he shall then heare further.

In the meane season it is but a slender Reple/ to so learned an answere (that proueth bothe oute of other authors/ and out of those same which the examiner citeth/that by a white garment is meant a comely apparell/and not slouthfully) to say it is but a childishe cauill/ which a D. of Diuinitie / and of.xl. yeares of age can not answer. The place of Jerome vpon the.44. of Ezechiel/the more it be considered/the more shall appeare the truthe of the answere.

Nowe I will desire the reader to turne vnto the.237.238.239.240.242. pages/to see whether at thys third voyage M. doctor bringeth any better marchaundise. Where first he surmiseth an vntruthe/as though the admonition misliked of the taking away of the gray Amis / where it sayeth only that there was les cause to take that away/then the surplice.&c. Wherin there is nothing but the truthe sayde/ for because that was vsed but in few churches/ and but of few also in those few churches:therfore if there were cause to take away that/ there was greater to take away the surplice. And to take away the Amis out of the church/ and leaue the surplice.&c.is to heale a scratch/and leaue a wound vnhealed.

Nowe whereas you say/that weare alwayes (Ad oppositum) and that if the lawe commaunded straightly/ that we shoulde weare none of thys apparell/ that then we would weare: if it should be answered againe that you doe Seruire scenæ: that is/that you are a time seruer/ you see we might speake with more likelyhoode then you. But we will not take (as you doe) the iudgement of God out of his handes / but will attende patiently the reuelation and discouering of that/which is nowe hid bothe in you and in vs.

And although you will graunt vs neither learning nor conscience/ yet you

might alowde vs so muche wilfe/as that we wolde not willingly/and of purpose want those commodities of life/which we might otherwise enioy as well as you if we had that gift of conformitie which you haue.

Wheras you say that the accursed things of Iericho/and the ore that was sed to be sanctified vnto Baall/ and the woode consecrated vnto the Idoll/were conuerted to the seruice of the liuing God/when you shall proue that the surplice is so necessary to the seruice of God/as gold/and siluer/and other mettal/ and ass oxen and woode/wherof the first sort were such/as without the which/the temple could not be builte/the other/suche as were expressly commaunded of God/to be vsed in hys seruice/then I will confesse that this place maketh some thyng for you. And yet if your copes/and surplices.&c. shoulde haue suche a purgation by fire/as those metalles had/ or euer the Lord would admit them into his treasure house/and should be driuen to passe from popery vnto the gospel/ by the chimney/ the fire would make such wracke wyth them/ that they should nede haue better legs/then your argumentes/to bring them into the church.

Moreouer/do you not see heere/that you haue not losed the knot/but cutte it. For the authors of the Admonition obiect the place of Esay/ and you obiecte againe/the places of Deuteronomie/ and of the Iudges/this is to oppose sworde against sworde: in stead that you should haue first holden out your buckler/& latched the blow of your aduersary. As for churches/it hath ben answered that they haue a profitable vse/and therefore very euill compared with the surplice/which beside that it bringeth no profite/hurteth also as is before sayde. 30. Chap. 22.

To be short (sayth M. Doctor) when he recyteth me almost a whole side word for word/as he hath cited before/wher he hath had his answere. After this he setteth him selfe to proue that they edifye / and that first by M. Bucers/ and M. Martyrs authoritye/and yet in their wordes before alledged/ there is not a worde of edifying. If he gather it of their wordes/the answere is already made. Then he bringeth reasons to proue it/ wherof in the first he seemeth to reason/ that because it is commaunded by a lawfull magistrate / and lawfull authoritye/ therfore it edifieth. As though a lawful magistrate doth nothing at any time vnlawfully/ or as though a lawfull and a godly magistrate/ dothe not sometimes commaund things/ which are inconuenient and vnlawfull. Saule was a lawfull magistrate/and did commaund vnlawfull things. Dauid was a lawfull and godly magistrate/and yet there slipt from him commaundementes/ which were neither lawfull/nor godly. But he addeth that it is done for order/and for decencie/wythout superstition/or suspition of it. This is that which is in controuersy/and ought to be proued/ and M. Doctor still taketh it as graunted/ and still faulteth in the petition of the principle/wherwith he chargeth others.

The second reason is/that they that weare thys apparell/haue edified/and do edifye/which is/as if a man would say/ the midwiues which lied vnto Pharao/did much good amongst the Israelites/ Ergo,their lying did much good. If he will say/ the comparison is not like/ because the one is not sinne in hys owne nature/ whereas the other is sinne/ then take thys: One that stammereth and stutteth in his tong/edifieth the people/therfore stammering and stutting/is good to edifie. For what if the Lorde gene hys blessing vnto hys worde/and to other good giftes which he hath that preacheth and weareth a surplice.&c. Is it to be thought therfore/that he liketh well of the wearing of that apparell? This is to assigne the cause of a thing to that/ which is not only not the cause thereof/ but some hinderance also/and shaking of that/wherof it is supposed to be a cause. For a man may rather reason/ that for as much as they which preache & surplice.&c. edify/ (notwithstanding that they therby driue away some/and to other some giue suspition of euill.&c.) if they preached wythout wearing any suche thyng / they should edify much more. And yet if a man were assured to gaine a thousande/ by Gen. 1. 19.

being

doing of that which may offend/or cause to fall one brother/he ought not to do it.

The third reason is/ ℣ they which consent in wearing the surplices/consent also in all other poynts of doctrine/and they that do not weare it/do not consent/ not so much as amongst them selues. If this consent in the poynts of religion be in the surplice/cope.&c. tel vs I beseche you/whether in the matter/or in ℣ forme/ or in what hid and vnknowne quality stādeth it? if it be in that the ministers vse all one apparell/then it is maruell that this being so strong a bond to holde them togither in godly vnitie/that it was neuer commaūded of Christ/nor practised of prophets or apostles/neuer of no other reformed churches. I had thought whosoeuer/that those things which the lord appoynteth to maintaine & kepe vnitie with/ & especially the holy sacramēts of baptisme/& of the lords supper/ had ben strong enough to haue first of all knit vs vnto the lord/ & therfore also to his doctrine/ & then one of vs to an other/ & that the dissenting in such a ceremony as a surplice. &c. neither should nor could in those that pertaine vnto God / breake the vnitie of the spirit/wherych is bound wyth the bond of truth. And although there be wherych like not this apparell/ that thinke otherwise then either their brethren/or then in dede they ought to do/yet a man may finde greater dissent amongst those/wherych are vnited in surplice & cope.&c. then there is/ amongst those which weare them not/either to them selues/or to them that weare them. For how many there are that weare surplices/which would be gladder to say a masse/than to heare a sermon/let all ℣ world iudge. And of those ℣ do weare this apparel/ & be otherwise well minded to ℣ gospel/are ther not which will wear ℣ surplis/ & not ℣ cap:other ℣ will weare both cap & surplice/but not the tippet/& yet a third sort/℣ will weare surplice/cap/& tippet/but not the cope. It hath ben the maner alwayes of wise & learned men/to esteme of things by the causes/& not by the euent/ & that especially in matters of religion/for if they should be esteemed of the euent/ who is there which will not condemne the Israelites battell against Aye/& afterward against the Beniamites? which notwithstanding/the cause which was Gods will/and Gods commaundement iustifieth. And therfore in a word I answere/℣ if there be such consent amongst those which like wel of this apparell/ and such iarres amongst those that like it not(as M. doctor would make the world beleue)neither is the wearing of the surplice.&c. cause of ℣ consent in them/nor the not wearing cause of the disagrement in the other. But as our knowledge & loue is vnperfect here in this world/ so is our agreement & consent of iudgemēt vnperfect. And yet all these harde speaches of yours/ or vncharitable suspitions of popishne/ anabaptisme/catharisme/donatisme.&c. wherby you do as much (as lieth in you) to cut vs cleane of from you/shal not be able so to estrange vs or seperate vs from you/ but that we will by gods grace hold/what so euer you hold well/& kepe that vnitie of spirit/which is the bond of truth/trust with you M. doctor/ whom we suppose as appeareth by this your booke/ to haue set your selfe further from vs/ then numbers of those/which although they be content to receiue the apparel/ & beare the things/yet would haue ben loth to haue set downe ℣ against the sincerite of the gospel/& hinderance of reformation/which you haue done. The white apparell/ which is a note & true representation of the glory & pureness in the angels / should be a lying figne/& profession of ℣ which is not in ℣ ministers/which are miserable/& sinful men. And our sauior Christ/which was the minister of God/& pure from sin/& therfore meete to weare ℣ marke of pureness/vsed no such kinde of weede/ saueing only for ℣ space time/ wherin he would geue to his disciples in the mount/& tast of that glory which he should enioy for euer/& they with him: where/for the time his apparel appeared as white as snow. And if it be mete that the ministers should resemble the angels in their apparel/ it is much more mete/ that they should haue a paire of wings as the angels are described to haue/ to put them in remembrance of their readines & quickues to execute their office/which may and ought to be in them/ then to weare white apparell/ wherych is a token of pureness from

Iosua.8.
Iudges.20.
Act.1.10.
Mark.9.3.
Esay.6.2.

sinne and infection/ and of a glorye whych neither they haue/ nor can haue/ nor ought so much as to desire to haue/as long as they be in thys worlde.

And whereas the maintainers of this apparell / haue for their greatest defence/that it is a thyng meere ciuill: to let passe/that they confounde Ecclesiasticall orders with ciuill (whych they can no more iustly do/ then to confounde the church with the common wealth) I say to let that pas/ they do by thys meanes not only make it an Ecclesiastical ceremonie/but also a matter of conscience. For if so be that the whyte apparell of the minister haue any force/ either to moue the people/ or the minister vnto greater pureness/ or to any other godlynes whatsoeuer/ then it is that whych ought to be commaunded/ and to be obeyed of necessity/and to be retained/although the contrarye were forbidden. And then also if there be a vertue in a white garment/ and the signification therof be so strong to worke godlynes/ it were meete that other were taken/that the whytest cloth should be bought/that it should be often(at the least euery weeke once) washed by a very good launder/ and with hope: for if the white helpe / more white helpeth more/and that whych is most white/helpeth most of all to godlynes. Although the church haue authoritye to make ceremonies (so they be according to the rules before recited of Gods glory/and profiting the congregation) I coulde for all that neuer yet learne/that it had power to giue newe significations/ as it were to institute newe sacramentes. And by this meanes is taken cleane away from vs/the holde whych we haue against the papistes/whereby(against all the goodly shewes whych they make by the colours of these significations) we say/ that the word of God/and the sacramentes/ of baptisme/ and of the supper of the Lord/are sufficient to teache/to admonishe/ and to put vs in remembrance of all duetye whatsoeuer. So we are nowe come to the superstition of the Grecians/ for as they will haue neyther grauen/ nor carued image in their Churches/ but painted/so we will neither haue grauen/nor carued/nor painted/but woue. And truely I see no cause/ why we may not haue as wel holy water & holy bread/ if this reason whych is here/ be good: for I am sure ỹ significations of them are as glorious as this of the surplice / and call to remembrance as necessarye things. And if it be sayde/that it maye not be/ least the number of ceremonies shoulde be to too great/it may be easily answeared/that these whych we haue may be taken away/and those set in place of them. And therefore although the surplice haue a blacke spot/ when it is whitest/ yet is it not so blacke as you make it with your white significations/nor the cause so euill as you defend it. If you pres me with M. Martyrs/and M. Bucers authoritye/ I first say they were men/ & therefore(although otherwise very watchfull) yet such as slept some times. And then I appeale from their Apocryphan/vnto their knowne writtings/and from their priuate letters/vnto their publike recordes. M. Doctor proceedeth to proue that they are signes and shewes of good/and not of euill/as the authors of the admonition alleage. To the proufe wherof/although(according to his manner) he repeateth diuers things before alleaged/yet the summe of all he hath comprehended in an argument/ whych is/ that for so muche as the ministers are good whych weare them/therfore they are also good: and because the ministers whereof the apparell are notes/and markes be good: therefore those be good notes and good markes: so the reason is they are notes/ and notes of good ministers/ therefore they be good notes of the ministers. So I will proue the names of holies/to be

Daniel. 1. 7. fit and conuenient names for good men to be called by. Beltshasar/ Shadrake/ Misacke/and Abed-nego were names of Daniell and hys three companions/ and they were the names of good men/ therefore they are good names of men. And so the names of the Babylonian Idols/are by thys reason of M. Doctor/ iustified to be good names. Again/ ỹ golden calfe was a signe. Also it was a signe

Exod. 32. 4. of the true God: therefore it was a true signe of God. Concerning the notes of

ciuill

ciuill profeſſions/ and what difference is betweene thoſe and thys cauſe/ I haue ſpoken before.

You ſay the cauſe of diſcorde is not in the apparell/ but in the mindes of men. You meane I am ſure/ thoſe that refuſe the apparell/ but if you make them authors of diſcord/ becauſe they conſent not with you in wearing/ to you not ſee it is as ſoone ſayde/ that you are the cauſers of diſcorde/ becauſe you doe not conſent with thoſe which were not? for as there ſhould be vnitie in that poynte/ if all did weare that apparell/ ſo ſhould there be/ if all did weare none of it. It is a very vnequall comparion that you compare the vſe of thys apparell/ with the vſe of wine/ and of a worde/ which are profitable and neceſſary/ but it is more intollerable/ that you match it with the word of God. I could throwe it as farre downe/ as you lifte it vp/ but I will not doe ſo. Thys only I will ſaye/ if there were no harme in it/ and that it were alſo profitable/ yet for as much as it is not commaunded of God expreſſly/ but a thing (as you ſay) indifferent/ and notwithſtanding is cauſe of ſo many incommodities/ and ſo abuſed (as I haue before declared) it ought to be ſufficient reaſon to abolish them: ſeing that the braſen ſerpent which was inſtituted of the Lorde him ſelfe/ and contained a profitable remembrance of the wonderfull benefite of God towardes hys people: was beaten to pouder/ when as it began to be an occaſion of falling vnto the children of Iſrael: and ſeeing that S. Paule after the loue feaſtes (which were kepte at the adminiſtration of the Lords ſupper/ and were meanes to nourithe loue amongſt the churches) were abuſed & drawne to an other vſe thē they were firſt ordained, did vtterly take them away/ & commaund that they ſhuld not be vſed any more.

Rom. 21. 8. 9.
2. Reg. 18. 4.
1. Cor. 11. 22.

The reſt of that which followeth in this matter/ is nothing elſe/ but either that which hath bene often times repeated/ or elſe reprocheſull wordes/ or vnmanly accuſations of contempt of magiſtrates/ without any proufe at all/ and therfore are ſuche/ as eyther are anſwered/ or which I will not vouchſafe to anſwere/ eſpecially ſeeing that I meane not to giue reproche for reproche/ and reuiling for reuiling: and ſeeing that I haue before proteſted of our humble ſubmiſſion/ and louing feare or reuerence/ which we beare to the Prince/ and thoſe which are appointed magiſtrates vnderneathe her.

And therfore I will conclude/ that for ſo muche as the ceremonies of Antichriſtianitie/ are not/ nor can not be/ the fitteſt to ſette forthe the goſpell/ and for that they are occaſions of fall to ſome/ of hinderance to other ſome/ of griefe and alienation of mindes vnto others (the contrary of all which/ ought to be conſidered in eſtabliſhing of things indifferent in the churche) therefore neyther is thys apparell fitteſt for the miniſter of the goſpell/ and if it were/ yet conſidering the incommodities that come of the vſe of it/ it ſhould be remoued.

To the next ſection in the. 62. and. 63. pages.

YOu know they allow ſtudying for ſermones/ and amplifying and expoſiding of the ſcriptures/ & why then do you aſke? But by thys queſtion you would haue your reader thinke/ or at the leaſt haue the authors of the Admonition in ſuſpition/ that they liked not of ſtudy for ſermones. God make vs more carefull of the good name of our brethren/ then by ſuch light and vngrounded ſuſpitions/ nay without any ſuſpition/ nay contrary to that which is daily ſeene and harde/ to raiſe vp ſuche ſlaunderous reportes of them. But Homilies are ſmallye beholding vnto you/ which to proue that they may be red in the churche/ alledge that Auguſtin and Chryſoſtome made ſermones in their churches: for that which we call a ſermon/ they called of the Greke worde an Homilie/ ſo that the argument is/ that Auguſtine and Chryſoſtome preached ſermons/ or Homilies in their churches/ therefore we may read homilies in oures. But peraduenture you haue ſome better thing to ſay for them afterward.

To the section beginning in the latter end of the.63.page.

A hundreth poundes by yeare is taken of some benefice / for whych foure sermons only are preached / and those some times by an other. If this be more painefull then gainefull / it is because the house Leche hathe two daughters / gine / giue. &c. And I can not see howe they can be more glorious / vnles the palace were turned into a courte / and their chaire into a throne. There are diuers places that God hath blessed with peace / where the ministers take more paine / and haue les gaine / and whych make les noyse when they goe in the streates. We haue amongste vs whych haue had Byshopprickes offered / and as thynges vnmeete for a minister of the Gospell / haue refused them. God be praysed / the Sunne shineth not so hotte in this Countrey nowe / that you needs to complaine of any great heate / and if you feele any heate / you haue better shade then Jonas had by hys gourde.

Prou.30.15.

Math.12.19.

Jonas.4.6.

To the next section beginning at the.64.page / and holding on vntill the.77.pages.

OF these offices some thing hath bene spoken before / where it hath bene proued out of the wordes of Christ / that neither the names / nor offices of Archbishop / or Archdeacons doe agree to the ministerie of the gospell. Nowe as M. Doctor bestoweth great cost heere / and trauaile in digging about them / and laying (as it were) newe earthe to their rootes / that they being halfe deade / if it were possible / myghte be recouered and quickened againe / so I (because these trees mount by so highe / and spreade their boughes and armes so broade / that for the colde shade of them nothing can growe / and thriue by them) will before I come to answere these thinges that are heere alledged / set downe certaine reasons (as it were instruments) to take away the superfluous loppe and spread of these immoderate offices.

And for the names first / I desire the reader that we be not thought studious of contention / because we striue about the name of Archbyshop. &c. for thys is not to striue about wordes / vnles it be counted a strife of woordes / whych is taken for the maintenance of the worde of God / as it hathe before appeared out of the Euangelists. Then it must be remembred whych Aristotle sayeth very well in hys Elenchus / that ta onomata ton pragmaton mimemata esti: whych is / that names are imitations / or as it were expres images of the thinges whereof they are names / and doe for the most part bring to hym that heareth them / knowledge of the things that are signified by them. Howsoeuer the thing be it selfe / yet oftentimes it is supposed to be as the name pretendeth / and thereupon followeth / that a man may be easely deceiued / when the names doe not answer to the thinges whereof they are names. There may be / I graunte / a freer and more licentious vse of names / but that licence is more tollerable in any thing / rather then in matters of the church and saluation. And if there be some cases / wherin names that are not so proper / may be borne with / yet are there also whych are intollerable. As who can abide that a minister of the gospell / should be called by the name of a Leuite / or sacrificer / vnles it be he whych woulde not care muche / if the remembrance of the death / and resurrection of our sauioure Christ were plucked out of hys minde? Againe / it is vnlawfull for any man to take vpon him those titles which are proper to our sauioure Christ: but the title of Archbyshop is only proper to our sauioure Christe / therefore no man may take that vnto hym. That it is proper to oure sauioure Christe / appeareth by that whych S. Peter sayeth / where he calleth him archipoimena: whych is archshepheard or archbishop / for bishop & shepheard are all one. And in the Hebrues where he is called the great shepheard of the sheepe / and in the Actes / and * Hebrues / archleader of lyfe and

1.Epist.5.4.
Heb.13.20.
Acts.3.15.
Acts.5.31.
Heb.12.2.

of saluation/whych titles are neuer found to be giuen vnto any/but vnto our sauioure Christe/ and are proper titles of hys mediation/ and therefore can not be spoken without the presumption applied vnto any mortall man.

And if any man will reply and say/that it is not sayd that our sauior Christ is only archbishop. I answer that he is not only sayd the head/and yet notwithstanding there is no more heades of the churche but he. And if it be further sayde that these archbyshops are but vnder / and as it were subordinate archbyshops/ I say that a man may as well say that men may be also vnder heades of ỹ church/ whych is the same whych is alledged for the pope. Whych thing is not only true in those wordes whych doe signify/and set vnlawfull thinges before our eyes/but euen in those names also whych hauing no corruption in their owne nature / yet throughe the corrupt vse of men/ haue as it were gotten suche a tacke of that corruption/that the vse of them can not be without offence.

In the primitiue church/the name of a Pope was honest/ and was all one with the name of a good father/but nowe by the ambition of the man of Rome/ it is so defiled/that euery good man shaketh at the very mention of it. Tertull lib. de pudicitia. Cypr. lib. 2. Epist. 7. Ieroms in hys Epistles to Augustin.

The name of a Tyranne/was first honourable/and the same with a king/ and yet through cruelty/and vntrue rule of certaine/it is become now so hatefull/ that no vpright and iust ruling Prince/ none that gouerneth with equitye/ and to the commodity of hys subiects/ would beare to be called Tyranne: whereby it may appeare/that it is not for nought that we do shunne of these names. Nowe if the names ought to be odious/being both horribly abused/ and also forbidden by our sauioure Christe/the thynges them selues must be in greater hatred/the vnlawfulnes whereof may thus appeare.

First of all/the ministery is by the word of God/and heauenly/and not left to the will of men to deuise at their pleasure / as appeareth by that whych is noted of s. Iohn/wher the Pharisies coming to s. Iohn Baptist /after that he had denied to be either Christ/or Elias/or another Prophet/conclude/if ỹ be neither Christ/nor Elias/ nor of the Prophets/why baptisest thou/whych had bene no good argument/ if s. Iohn might haue bene of some other function/ then of those whych were ordinarie in the churche/and instituted of God. And therefore S. Iohn to establish his singular and extraordinary function/alledgeth the word of God/whereby appeareth/ that as it was not lawfull to bring in any strange doctrine/ so was it not lawfull to teache the true doctrine/ vnder the name of any other function then was instituted by God. Iohn. 1. 25.

Let the whole practise of the churche vnder the lawe/ be loked vpon/and it shall not be founde that any other Ecclesiasticall ministery was appointed/then those orders of highe priest/and priests/and Leuites. &c. whych were appointed by the law of God/ & if there were any raised extraordinarily/ the same had their calling confirmed from heauen/ either by signes or miracles/ or by plaine & cleare testimonies of the mouthe of God/ or by extraordinarye stirring and mouings of the spirite of God. So that it appeareth that the ministerie of the gospell/ and the functions thereof/ought to be from heauen/ and of God/and not inuented by the braine of men from heauen/ I say/and heauenly/because although it be executed by earthly men/ & the ministers also are chosen by men like vnto themselues/ yet because it is done by the word and institution of God/ that hath not only ordained that the word should be preached / but hathe ordained also in what order/ and by whome it should be preached/ it may well be accounted to come from heauen/and from God.

Seeing therefore/ that these functions of the Archbishop and Archdeacon are not in the word of God/it foloweth that they are of the earth/ & so can do no good/but much harme in the church. And if any man will say ỹ we do the church great iniurye/because we tye her to a certaine number of orders of ministers/

as it were to a stake/so that she may not deuise new functions/ I say that bothe the churche and Christ both accuse him againe. Christ esteemeth hym selfe to haue iniurie/because that by thys meanes he is imagined not to haue bene careful/and prouident enough for hys church/in that he hath left the ministerie/wherein both consist the life of the church (being that wherby it is begotte) so raw and vnperfect/ & by permitting of it to the ordering of men/there is a great danger of errour/ whych he might haue set without all daunger/by a word or two speaking.

The churche of the other side riseth against hym/for that he maketh Christ les carefull for her/then he was for that vnder the lawe. For tell me in the whole volume of the Testament is there any kinde or degre of ministerie/whereof God is not the certen and expres author? was there euer any man (I except Ieroboam and suche prophane men) either so holy/or so wise/or of suche great knowledge/that euer did so muche as dreame of institutyng of a newe ministerie? After the long wandring of the Arke in the wildernesse/ when it came to be placed in Ierusalem/ tell me if any besides the Leuites and Priestes/the ordinarie ministers/and the Prophets whych were immediatly stirred vp of God/were founde to haue ordained any office or title/ whych was not commaunded/ or whether there was at any time any thing added/or enuoyned to those offices of priesthode and Leuiteship/whych was not by the lawe prescribed.

Gen.6.14.22. All men knowe that the Arke of Noah/was a figure of the church. Noah was both a wise and a godly man/ yet what doth the Lord leaue to his wisdom/ when as he appoynteth the matter/the forme/the length/the bredth/ the heigth/ the woode/the kinde and sorte of woode.

Exod.26. Exod.31.35.36. In the tabernacle the church is yet more expressedly shewed forth/ Moses that was the ouerseer of the worke/ was a wise and a godly man/ the artificers that wrought it/Bezaleel/and Aholiab/ most cunning workemen/ and yet obserue/ howe the Lorde leaueth nothing to their will/ but telleth not onlye of the boordes/of the curtaines/ of the apparell/ but also of the barres/ of the rings/of Exo.39.42. the strings/ of the hookes/ of the besomes/ of the snuffers/ and of the thynges/ the matter/ and the forme.

Let vs come to the temple/whych as it was more neare the time of Christ/ so it bothe more lively expres the churche of God/whych newe is. Salomon the 1.Reg.3.12. wisest man that euer was or shall be/ bothe nothing in it/ neyther for the temple 1.Chro.28. nor for the vesselles of the temple/ nor for the beautie of it/ but according to the 11.Ec.19. forme that was enioyned hym/as appeareth in the Kings/and Chronicles. And 1.Reg.6. in the restoryng of that temple/Ezechiel is witnes/howe the Angell by the com- 2.Chro.3.4.5 maundement of God doth parte by parte/appoynt all to be done bothe in the temEzech.40. ple and in the furniture thereof.

Nowe if the holy ghoste in Figures and Tropes bothe so carefully/and as a man may speake/curiously comprehende all things: in the truthe it selfe/ howe muche more is it to be thought that he hath perfourmed this? If in the shadowes/ howe muche more in the body/if he haue done this in earthly thynges/ and which are perished/ how is it to be thought that he hath not performed it in heauenly/ and those whych abide for euer? And then tell me what are those times/of which John.4.25. it was sayd/the Messias when he commeth/will tell vs all? Is it a like thyng that he whych did not only appoynt the temple and the tabernacle/ but the ornaments of them/would not only neglecte the ornamentes of the churche/but also that/wythout the whych (as we are borne in hand) it can not long stande/shall we thinke that he which remembred the barres there/hathe forgotten the pillers heere? or he that there remembred the pinnes/did heere forget the maister builders? shoulde he there remember the besomes/and heere forget Archbyshops/if any had bene needefull? there make mention of the snuffers to purge the lightes/ and heere passe by the lightes them selues?

And

And to conclude/that he shoulde make mention there of the moates/and heere say nothing of the beames? there recken vp the gnattes/heere keepe silence of the Camels? What is this else/but that which Aristocle sayth/ ta mikra horan kai ta megala paroran: that is/to looke to small things/and not to looke to great/which if it can not fall into the Lorde/ let it be a shame to say that the cheefe piller and vpholder of the churche/ is not expressed in the scripture/ nor can not bee concluded of it.

Moreouer those ministeries without the which the churche is fully builded/and brought to perfection and complete vnitie/ are not to be retayned in the churche: but with out the ministeries of Archbishop. &c. the churche maye bee fully builded and broughte to perfection/ therefore theese ministeries are not to be retayned.

And that without theese ministeries the Churche may be complete/ it appeareth by that which is in the Ephesians/where it is sayde/that Christe gaue some Apostles/ some Prophetes/ some Euangelistes/ some pastors and Doctors/ to the reparing of the sayntes vnto the worke of the ministerie/ vntill wee all come to the vnitie of fayth/ and of the knowledge of the sonne of God/and vnto a perfect man. 4. Eph. 11, 12.

The learned writers haue thus reasoned agaynste the Pope: that for so muche as Apostles/Prophetes. &c. are sufficient for the building of the churche/ therefore there ought to be no Pope. The argument and necessitie of the conclusion is as strong agaynst the Archbishoppe/ and all one. For by the same reason that the Pope is cast away as a superfluous thing/for that theese offyces are able to make perfect the Churche/ is the Archbishoppe likewise throwne out of the Churche/as a knobbe or some lumpe of flesshe/which being no member of the body/doth both burden it and disfigure it. And as they say that God gaue no Pope to his church/therefore the Pope can doe no good/so we may well say/God gaue no Archbishop to his church/therefore the Archbishop can do no good.

Neyther dyd God geue any archdeacon to his church/ therefore he can not profite the church. But it will be sayde that this argument followeth not/because no mention is made heere of the deacon or of the elder/which notwithstanding are bothe necessarye in the churche/ and therefore that there are functions profitable in the church/whereof no mention is made heere. But how easily doe all men know/that the Apostle speaketh of those functions heere only/which are conuersant in the worde/and haue to doe with the preaching thereof: and therefore made heere no mention of the deacon or elder. It is sayde agayne/that in the Epistle to the Corinth. S. Paule speaketh only of Apostles/Prophetes/ and Doctors/leauing out Euangelistes and pastors/ and yet Euangelistes and pastors necessary/and so although archbishops are not spoken of in the place to the Ephesians/yet they may not be therfore shut out as vnnecessary. But they that say so/should haue considered that the diuersitie of the matter which the Apostle handleth in these two places/ched a diuers kinde of speche. For in the Epistle to the Corinthians/ going aboute to condemne the ambition of men/ which will thrust themselues into other mens callings/ and take vpon them to doe all them selues/and to be as it were/eye/and eare/and hande and all. S. Paule proueth that the churche is a body/ wherein there are manye members/and the same diuers one from an other/and that it is not one member only. And to proue that/it was sufficient to say that he placed some Apostles/some Prophets/some Doctors/without rehearsing all the kindes of functions. But in the Epistle to the Ephesians/meaning to shew the liberalitie of our sauiour Christ in geuing those/ which shoulde be able by doctrine and teaching to make perfect and absolute his church/it was necessary that he shoulde recken vp all those functions/ whereby that worke be is done. 1. Cor. 12. 28.

But how commeth it to passe that S. Paule neyther in the one place/ neyther in the other/nor else where/maketh mention of the archbishop/which is sayd to be the cheefest piller and vnder setter of the church? Now I heare what is sayde to this: that vnder the pastor is contayned byshop/he is not contayned/but is the same that pastor. How then? forsoth say they an archbyshop is byshop/well then/of byshops some are archbyshops/& some are what? Heere I see that they are hanged in ỹ bush/but I will helpe them. Of byshops some are archbyshops/some are by the common name byshops: For if they answere not thus/what haue they to say? But what an absurd thing were that/to say that S. Paule comprehended an archbyshop vnder a pastor or byshop/which neyther was at that time/nor certayne hundreth yeares after? thys were not to deuide/ but to prophesie. And how is it that they neuer marked that S. Paule speaketh of those functions which were in the church/and not of those which should be afterwarde? and of those that God had geuen/and not of those which he would geue? for the wordes are/(and he hath geuen.)

Moreouer if so be vnder the pastor/ the apostle comprehended an archbyshop/then the archbyshop is necessary/ and such as the church can not be without/and commaunded of God/ and therefore not taken vp by the policie of the church for the time and countrey/ and other circumstances/ and such also as can not be put downe at the will of the church/ which is contrary to the iudgement of those/ which are the archbyshops patrones. The last refuge is/that the Apostle made mention of those functions/ which haue to do with the ministring of the word & sacraments/& not of those which haue to do with order & discipline.

Speake in good earnest/had the Apostles nothing to doe with discipline & order? with what face can you take away the raines of gouernment out of the Apostles handes/and put them in the Archbyshops and Archdeacons handes? what a peruersenesse is thys/that the ministeries inuented by men/should be preferred to all the ministeries appoynted and commaunded of God.

The Apostles forsoth haue in common with the Archbyshops and Archdeacons the power of ministring of the worde and of the sacraments/ of binding and lesyng/and thus farre as good as the Archbyshops and Archdeacons: But for discipyne and order/ the Apostles haue nothing to doe/ but herein Archbyshops and Archdeacons are aboue them/ and better then they.

Now syr/if I would follow your vaine of making so many exclamations/ as Oh the impudencie/ Oh the impudencie/ with twentie other such great Ohs/ you see I haue occasion both heere and else where/ but I would not gladly declame/especially when I should dispute/nor make outcries in stead of reasons.

But to come to this distinction: I had thought before this time/ that the apostles had bene ỹ * cheefe builders in setting vp ỹ church: now I perceiue you make the archbyshops and archdeacons the cheefe builders/and the apostles vnder carpenters/or common masons/ to serue and to take the commaundement of the archbishop and archdeacon. And whereas it is sayd/that the ministeries which S. Paule speaketh of/are in the worde and sacramentes/binding and loosing only/and that there be other which are besides these/occupyed in the order and discipyne of the church(of which number are archbyshops and archdeacons) let vs marke a little what deepe diuinitie heere is.

1. Cor. 3. 10.

And first of all/ I would gladly aske them/ with what auuise they haue layde on a greater burden and waight of the archbishops and archdeacons shoulders/then the apostles were able to sustaine?

Secondarily/ I aske with what boldnesse/and vpon the confidence of what giftes/ any man dare take vppon him both that which the apostles did/and more too? Then I say that it is too too vnfaithfully done/ to seperate order/and discipline from them that haue the ministerie of the word in hand/as though ỹ church

without

without archbyshops and archdeacons/ were it confused heape/ and a disordered lumpe/ when as S. Paule teacheth it to be without them/ a body consisting of all his partes and members/ comely knitte and ioyned together/ wherein nothing wanteth/ nor nothing is too much. Doth it not pertayne to order/ that the apostle sayth/ that God hath set first apostles/ secondly prophets/ thirdly teachers? are not these wordes (first/ second/ third/ differences of order: if this be not order/ surely I know not what order is. And yet neyther archbyshop nor archdeacon author of this/ and it was kept also before they were hatched. Rom. 12. 4. 5. 1. Cor. 12. 28. Colos. 2. 19.

Let vs see of discipline and gouernment/ which we may see to be committed to those/ which haue the preaching of the word/ and to others also which dyd not preach the worde/ when S. Paule sayth that the elders which gouerne well/ are worthy double honor/ especially those which trauaile in the word. Where he appointeth the gouernement to the ministers of the worde/ and to those also that were not ministers of the worde. And thereupon it followeth/ that the ministers of the church are not seuered one from an other/ as you seuer them/ because some haue the ministration of the worde and sacramentes only/ and some with the administration of the sacramentes and word/ haue also the gouernement and discipline in their handes/ but cleane contrariwise S. Paule distinguisheth them/ and sheweth that all ỳ ministers in the church haue the gouernment/ but all haue not the worde to handle/ so that he distinguisheth the ministerie into that/ whiche is occupyed in the worde and gouernment/ and into that which is occupyed in the gouernment only. But in this distinction you do not only forget S. Paule/ but you forget your selfe. For if S. Paule speake in that place of those that meddle with the ministring of the word and sacraments only: why doth the bishop which is one of the ministers that S. Paule speaketh of (being the same that pastor is) why I say doth he meddle with the discipline and order of the church/ seeing that belongeth not to him by your distinction? why doth also the archbishop (whome you say is a bishop) meddle with it? and thus you see you neede no other aduersary then your selfe/ to confute you. 1. Tim. 5. 17.

And least any man shoulde say I confute mine owne shadow/ I must let hym vnderstand that there is a pamphlet in Latine/ which is called the booke of the doctors/ which goeth from hande to hande/ and especially (so farre as they coulde bring to passe) to those only that they thought to fauoure that opynion/ in the which booke/ all these answeres vnto the place of the Ephesians are contayned/ and almost all that which is comprehended in thys defence of archbishops and archdeacons/ with other things also which are founde in this booke of M. Doctors: and therefore it is very likely/ that he hauing no other way to bestow hys rapsodies and rakings togither/ thought he would bring them to light after thys sorte/ but how much better had it bene/ that thys myshapen thing had had the mothers wombe for the graue/ or being brought out/ had bene hidden as the former is/ in some bench hole or darke place/ where it should neuer haue seene any light/ nor no mans eye should euer haue looked of it? And thus all these cloudes being scattered by the sunne of truth/ you see that the place to the Ephesians/ standeth strong against the archbishop and archdeacon.

Now will I reason also after thys sorte out of the place of the Ephesians and Corinthyans ioyned together. There is no function but hathe giftes fitte and apte to discharge it/ annexed and geuen vnto it: whereuppon the Apostle by a Metonomy/ doth call the Apostles/ Prophets. &c. giftes/ because they haue alwayes giftes ioyned with them. Thys being graunted (as no man can denye it) I reason thus.

Those functions only are sufficient for the church/ which haue all the giftes needefull/ eyther for the ministring of the worde and sacramentes/ or for the gouernement of the churche: but all these functions reckened of S. Paule to

the

Ephe.4.11. 1.Cor.12.28. the Ephesians/ with those which S. Paule calleth antilepseis, and kyberneseis (which are ye deacons and elders) haue the gifts needeful/ eyther for the gouernment of the church/ eyther elle for the ministering of the worde and sacramentes: therefore these functions only are sufficient for the church/ for it is a superfluous thing to make more offices/ then there be giftes to furnish them/ for so they that shoulde haue them/ shoulde rather be idols then officers. And therefore for as much as there is no gift which falleth not into some of these functions/ it is altogether a vaine and vnprofitable thing/ to bring more offices and functions into the church besides these.

And so it may be thus reasoned. If men may make and erect new ministeries/ they must eyther geue giftes for to discharge them/ or assure men that they shall haue giftes of God/ wherebi they may be able to answere them. But they can neyther geue giftes/ nor assure men of any giftes necessary to discharge those functions/ therefore they may make or erect no new ministeries.

Last of all/ I conclude against these made and deuised ministeries of archbishops and archdeacons after this sort. If men may adde ministeries/ they may also take away/ for those both belong to one authoritie: but they can not take away those ministeries that God hath placed in his church/ therefore they can not adde to those that are placed in the church. And this foundation I thought first to lay/ or euer I entred into M. Doctors not reasons/ but authorities/ not of God/ but of men/ in confuting of which/ there will fall forth also other arguments against both these offices of archbishop/ and archdeacon.

Now I will come to the examining of your witnesses/ whereof some of them are so bold in the open/ and branded in their foreheades/ that no man neede to feare any credite they shall get before any iudge whersoeuer/ or before whomsoeuer they come/ but in the Romishe courte/ and the papistes only excepted. For to let go Voldore Virgil/ because whatsoeuer hee sayth/ hee sayth of the credite of an other/ lette vs come to Clement which is the author of this you speake. And what is hee? is there any so blinde that knoweth not that this was nothing lesse then Clement/ of whome S. Paule speaketh/ and which some thinke was the first bishop of Rome ordayned by Peter/ and not rather a wicked hellhounde/ into whom the Lord had sent Sathan to be a lying spirit in his mouth/ to deceiue them for their vnthankfull receiuing of the gospell? And he must witnesse for the archbishop: a worthy witnesse. For as all that popishe hierarchie came out of the bottomlesse pitte of hell/ so to vpholde the archbishop the necke of it/ whereupon that Romishe monster standeth/ are raised vp from hell bastardes/ Clemens and Anacletus/ and in deede as it may appeare/ the very naturall sonnes of Sathan/ and the sworne souldiers of Antichrist.

4.Phil.3. Tert.de prescrip.aduersus heret.

A man would haue thought/ that the bishop of Salisburie maister Jewell/ had so pulled of the painting of the face of this Clement/ that all good men would haue had him in detestation/ so farre of would they haue bene to haue alledged out of him to proue any thing that is in controuersie.

In the reply to M. Harding fol.7.

The bishop alledgeth both Eusebius and S. Jerome to prove/ that none of those workes which goe in his name/ are his. And although the proufes bee strong which the bishop vseth/ being the witnes of vnsuspected witnesses: yet because I saw/ although it allowe two witnesses/ notwithstanding both like better of three/ I will set downe heere also Irenens which was a great while before them both/ and followed hard after the times of the true and vncounterfaite Clement/ and therefore could best tell of him/ and of hys writings/ & yet he maketh mention but of one Epistle/ which vpon occasion amongst the Corinthians/ he wrote to them. In deede in an other place of that booke/ he sheweth that it is very probable/ that Clement also eyther wrote or turned the Epistle to the Hebrewes. Now if that Epistle to the Corinthes/ were extante/ we shoulde easily see

Lib.3.c.3.

Leuit.19.27.
Deu.22.11.12
Leuit.11.

Deut.14.
Ephe.1.14.

If any had sayde that the Lord had chosen his [illegible] terme of other common wealthes / although it had beene most [illegible] flourishing common wealthes of Athens / Lacedemon / Thebes / being their good lawes & the Lordes common seruice / yet had it been [illegible] to say he framed the ministers of the gospell / by the [illegible] such chaffish out of Athens / and to serue his owne turne.

And if so be that the Lord had delighted in this his ranche / he would rather haue taken of his owne / then borowed of others / of his owne church / then of the [illegible] Nathan / if as vnder his law belonged the Leuites / there onely preaching and about them a high priest.

And to say that Peter appointed archbyshoppes and byshoppes / by the ensample of the idolaters / is after a sort to make the law to come out of Egypt or Babylon / and not out of Sion or Jerusalem / as the Prophet sayeth. Then sayeth after that / James was an archbyshop / if he were / he had the first / and placed ouer the Jewes.

Esay.2.3.

And although S. Peter might to gaine the Gentiles / to consent to his their idolatrous functions / with a little chaunge of their names / yet there is none so mad / to thinke that he would translate any such functions from the Gentiles vnto the Jewes / to whom were neuer [illegible] with any such Flamines / or Archiflamines. And thus I beare grieuously [illegible] you and your Clement / that the Lord translated [illegible] of the Lord / into the Gospell / as the Prefectory of Ciuitate / [illegible] / and the other of Dracones (as it is thought) for that the Saburre / of whom is often mention is made in the gospell / are thought to haue had that office to gouerne the poore / for their that knows the Hebrew tongue / but vnderstand that Sadducim and Pedacim, be not onely liquide iudices and iust men / but also sinners and sinne makers. I say that these and others / more translated from the law vnto the gospell / but neyther you nor your Clement / shall euer be able to shew / that the Lord euer translated anything from Gentelisme into the gospell.

5. Math.22.
9. John.22.

Act.15.29.

We reade in the Acts / that all the Churches were commanded to abstaine from [illegible] vncleane / and from strangled / and from bloud / but we can neuer finde that the Jewes were commanded to obserue them / either vnto the Gentiles or their ceremonies / the reason wherof is / because the one was ordeyned by the law of God / and therefore he that had conscience to it / was to be borne with / and the other came from men / and out of their dregs / which the Lord would neuer giue so much honor vnto / as to make other men by any meanes subiect vnto them.

But what if there were no such others amongst the Gentiles / Pagones / as Archiflamines / or Protoflamines / whereof before I haue the conjectures which I haue / I must giue that gentle reader vnto / but sure that I cannot ignorant that there are diuers which say there were such offices amongst the Gentiles / and namely here in England / that there were 25. Flamines / and three Archiflamines / whereof were made three archbyshops / of London / Canterbury / and Yorke / and 25. Bishops / as Platina saith in the chapter Eleutherius. And Galfridus Monemutensis in his seconde booke and first chapter. And Lumbarde in his fourthe booke speaketh of it / as of a generall thing that was in all places where Paganisme was. But if so be that the [illegible] other Pagones [illegible] follow / and were like vnto that of the Romanes (which is very probable) they being then the rulers of the whole world / in a manner / vnto whose triumphs all men doe diligently [illegible] / euen without commandement / then there is great likelyhoode / there were no such Archiflamines / as mischiefes out of Tittus / which thereth that there was amongst the Romanes by [illegible] kindes of pitches / whereof some were called Flamines / as [illegible] they

Euſ. 3. Lib. 4.
Euſ. 4. Lib. 13.

vincen. lib. c. 134.

Nicen. 4. li. m. 38.

There followeth Anacletus / an other of these witnesses / which must bear

2. Lib. 23. cap.

3. Lib. 22.

4. Lib. 63.

the stoppes make mention / that thorough out every churche / not

Act. 11. 26.

Euse. 3. 23.

thinke much ponship/that it is suspected/or to beside/to perchee the whole body of
popery and antichristianisme/there in the Apostles time/or that after or not. For
Clement was in the Apostles time/and he reporte/and to you leave it to deter-
mine whether this epistle be counterfeite/where the authors of popery be/I cannot
tell/but you by your wisedom/good Reader/will soone perceive their authorities/
and howe shamefully they abuse them/as you see.

Anno dñi. 1
Anno. qc.

And where they alleage to the contrary/as they have ever/I will not sticke to say
that you finde it thus written/in the .CC. Canon/years of the Lorde/when as it may
appeare by Eusebius hys Computation/that it was written. Anno Domini
.CC.Lxxx. and hereto pertaine to greater a thing/that it is enoughe to breake the
archbishoppes necke/to shippe ouerre. .CC. Yeares/ (that is/ from the tyme
of the apostles/ vntill the time of the councell of Nice) without any testimony of
any/(what saiest/ or shewe of authority and credit/ to such) mention or
all such shippe. Nor mention of them in the Councell/ bythop of Antioche/
pope in Alexandria/ nor in Constantinople/ none in Italie Affrike/
in Grecia/ in Constantine/ in Affrique/ in Cyprus/ none in all those olde fa-
thers/and so but the subject of all the gospel/ was shippe? Was it for bus-
bandes and shepheards/that he came and be borne amongste the bythops/elders/ and
preachers/being teachers and principall/ that all the Cedar of Lebanon be-
hild amongst that holye trees? Doubtless in his kingdome all Theodoret/ saieth/
shall be a shepherde and ruler/ [illegible] as Esay/ saieth/ Esa. 60. as it seemeth/
digging at the metalles. For otherwise [illegible] ever mentioned yet. But let
[illegible] to the metropolitane subych is now/either to the name/ or to the office/ of the of-
fice without appeare afterwarde? In the name I graunt there is a great differe-
ence/ betweene a metropolitane bishop/ and [illegible] of England/ or of Englande.
A Metropolitane bishop hath nothing els/ but a bishop of that place/ whether it
[illegible] the [illegible] of the diocesis of the diocesis of shire/
and so his [illegible] bishop and bishop/
then bishop. I say a [illegible] of Canterbury. There is
no reason that an [illegible] should [illegible] of Canterbury. There is
a great difference in performinge betweene these two matters/ as is betweene
London/ and Glastonbury for his office and performinge/ we shall see hereafter.

There are also [illegible] to name the names of archpriestes/ patriarkes/ arch-
deacons/ the [illegible] and [illegible] of the councell of Nice. For the .25. .26.
.27. other are no holy canones of that councell/ though there be a mention of
them/ where to the [illegible] of patriarkes/ archdeacon/ there contained. And I
marvell much why [illegible] pope nor his [illegible] against the holye canonicall canones
subych come out of the popes minte/ pen/ and subych are not to be found. Theo-
dorete saieth/ that there are but fourteene Canons of the councell of Nice/ and 1.Lib.8.cap.
those fourteene are to the number/ and in them there is no mention of
any patriarke/ archdeacon/ archbishop. Rufine also remembreth .21. Canons/ 1.lib.6.ca.
being little differing from those other reckning/ put in lengthe/ and in none of those
are found name of those names of archbishop/ archdeacon/ patriarke. And it is as
manifeste [illegible] that the [illegible] of the councell of Nice/ to make
[illegible] .25. .26. .27. to prove the name of archbishop/ archdeacon/ patriarke. For they
[illegible]

1. lib. offic. cap. 50.

Sozo.6.l.c.16.

Sozo.7.19.

Concil.Vrban.

Sozom.7.lib.

Cone.Nicen.

Concil.Tom.1.

Augustin.quest.

Ieron.ad Euag.

1.c.6.

cap.39.

Cone.Carthag.

(a) Sozo. 7. 19.

(b) Concil. Vrban. Sozom. 7. lib. c. 19.

(c) Ieron. ad Euag. August. quest. noui & veteris testa. q. 101.

wise mainteyned/but thereof a nine hundreth yeares/to be framed and fashioned/by
ouer by cauils wyth all his parters be brought to light. And although the Lowne
of thys antichristian building were not fit lay/yet ye foundations thereof being fi-
nished/and vnder the ground laid in the apostles times/yea might easily know/
that in those times that you speake of/the building was wonderfully aduanced
and growne very highe. And being a very dangerous thing to ground any other
ye policy of the church vpon men at all/wyych in deede ought to haue their stan-
ding vpon the doctrine and orders of the apostles/I will shew what great inius-
rie M. Doctor doth/to leade vs for our examples and paternes of gouernment
to these times/wyych he doth direct vs vnto.

Eusebius wryte of Dyonisius/wryteth/that as long as the apostles lined/ Eus. 3. lib. 31.
the churches remained a pure virgin/for that/if there were any that went about
to corrupt the holy rule that was preached/they hid it in the darke/as it were
digging vnderneath the earth. But after ye death of the apostles/and ye generati-
on was past/wyych God vouchsaued to heare the diuine wisedome wyth their
owne eares/then the placing of wicked errors/began to come into the church.

Clement also in a certaine place to confirme that there was corruption of Lib. Stromat.
doctrine immediately after the apostles times/alledgeth the prouerbe/that their somewhat after
ars fewe semes like their fathers. the beginning.

And Socrates sayeth of the church of Rome and Alexandria(wyhich were 7. lib. 11. ca.
the most famous churches in the apostles times) that about the peare. 410. the
Romaine and Alexandrian byshops/leauing the sacred function/were degene-
rate to a seculare rule or dominion. Wherevpon we see howe that it is safe for vs
to go to the scriptures/and to the apostles times/for to fetch our gouernmēt and
order. And that it is very dangerous to drawe from those riuers/the fountaines
whereof are troubled and corrupted/especially when as the layes whereby they
runne/are muddie and make fennie/then is the head ill sette.

And although M. Doctor hathe brought neither scripture/nor reason/nor
counsel/wherein there is either name of archbishop or archdeacon/or proued that
there may be/yet although he shewe not so much as the name of them. 400. peres
after our sauiours Christ. And although where he sheweth them/they be either
by counterfait authors/or wythout any worde of approbation of good authors/
yet as though he had shewed all/and proued all/hauing shewed nothing/nor pro-
ued nothing/he clappeth the hands to himselfe/and putteth the crowne vpon his
owne heade/saying/that those that be learned/may easily vnderstande/that the
names/archbishop/archdeacon/primate/patriarche/be most auncient and appro-
ued of the elder/best/wyptheli councels/fathers/wryters. And a little after-
ward/that they are vnlearned/and ignorant/wyhych say otherwise.

There is a victory blowne wyth a great and sounding trumpet/that might
haue bene piped wyth an easy breath. And if it should be replied against/that M.
Doctor hathe declared in thys/little learning/little reading/and les iudgement/
there might grow controuersies wythout all ende. And by and by/in saying that
ye archbyshops beginning is vnknown/in stead of a warrant/wyhich some brought
into the church/that hild them lawful because they were allowed of the childe/he
will make vs beleeue that we haue a new Melchisedech/wythout father/wyth-
out mother/and wyhose generation is not knowne/and so concludeth wyth the
place of S. Augustine/as sure as he remembreth in the. 118. epistle to Ianua-
rius/that the originall of them is from the apostles them selues.

Here M. Doctor seemeth to seeke after some glory of a good memory/as
though he had not Augustine by him/when he wrote this sentence. And yet he
marcilously forgetteth him selfe/for he vsed this place before in hys. 13. page/
and citeth it there precisely and absolutely/where also I haue shewed howe vn-
worthyly that sentence of Augustine is applyed/so howe that thereby a window

is open to bring in all papery / and what soeuer other corrupt opinions. That the names of Lordes / and honors / as they are vsed in this realme / are not iustly to be giuen to the ministers of the gospell / there hath bene spoken before.

As for Prelate of the Garter / if it be a needfull office / there are now to execute it besides the ministers / which / for as much as they be appointed to watch ouer the soules of men purchased with the bloud of Christ / all men vnderstande / that it is not meete that they should attend vpon the body / much les vpon the leg / and least of all vpon the Garter. It is not vnlawfull for Princes to haue ministers of their honor / but also it is not lawfull to take those that God hath appointed for an other ende / to vse to suche purposes.

Thou seest heere (good Reader) that M. Doctor keepeth hys olde fourme of manifest peruerting of the wordes and meaning of the authors of the admonition / for where as they say / that the name of Earle / Countie Palatine / Iustice of peace / and Quorum / Commissioner / are antichristian / when they are geuen to ministers of the church / whose calling will not agree with such titles / he concludeth simply / that they say that they be altogither vnlawfull / and simply antichristian. As / if I should reason that it is not meete that the Quenes maiesty shuld preach or minister the Sacraments / therefore it is not meete that there should be any preaching or ministering of the sacraments.

Now letting pas all your hard wordes / & vnbrotherly speaches / with your vncharitable Prognostications / and colde prophecies / I will come to examine / whether you haue any better hap in proving the office / then you had in proving the name.

And whereas in the former treatise of the name of the archbyshop / he blew a trompet before the victory / here in this of the office he bloweth it / before he commeth into the fielde / or striketh one stroke / saying / that they little consider what they write / that they are contemners of auncient writers / & that they neuer red them / and that they are vnlearned / which deny these things which he affirmeth. Wel / what we read / & how vnlearned we are / is not the matter which we stryue for. The iudgement thereof is first with God / and then with the churches / and in their iudgements we are content to rest. But if you be so greatly learned / and we so vnlearned / and finally red / then the truth of our cause shall more appeare / that is maintained with so small learning & reading / against men of suche profound knowledge and great reading. And yet I knowe not why (if we be not to idle) we should not be able to read as much as you / which may haue leisure to read a good long while / or euer you can ryde / only to sit / and salute your houses and dunges / being so many / and so farre distant one from an other. And if we be so vnlearned / and holde suche dangerous opinions of Papistrie and Idolatrie / as you beare men in hand we do / why do you not by the example of the ministers in Germanie / procure a publike disputation / where you may both win your spurres / and such detestable opinions / with the ignorance of the authors / may be displayed vnto the whole world? But let vs heare what is sayd.

Cyprian (sayth he) speaking of the office of an archbyshop. &c. Onles (good reader) thou wilt first beleue that Cyprian speaketh of an archbyshop / and haste before conceiued a strong imagination of it / M. Doctor can proue nothing. Aristotle sayeth that vncunning Painters / write the names of the beastes which they paint in their tables / for because otherwise it coulde not be knowne what they paint: so M. Doctor mistrusting that the archbyshop will not be knowne by his description / writeth first the name of that he will paint out.

Thys is it which we striue about / whereof the controuersy is / and this M. doctor taketh for graunted. He accuseth the authors of the admonition / for faulting in the petition of the principle / or desiring to haue that graunted which is denyed / & yet I am sure / that in the whole admonition / there is not such a grosse

petition

pition as thys is. Where/ or in what wordes dothe S. Cyprian speake of the office of an archbyshop? And heere by the way it is to be obserued of the reader/ how neare a kin the Pope and the archbishop be. For this office is confirmed by the same places/ that the popes is/ the places and argumentes which are brought againste hym/ are solued wyth the same solutions that they vse/ wherby maintayne the papacie. For these places of Cyprian be alleged for the popes supremacye/ and in deede they make as muche for the Pope/ as for the archbyshoppe. For/ although they be two heades/ yet they stande vpon one necke/ and therfore the reformed churches wherby cutte right/ do strike them bothe of at one blowe. In neyther of the sentences heere alledged out of Cyprian/ nor in all his workes/ as hath bene before noted/ is there one worde of an archbyshop/ and yet M. doctor sayeth that he speaketh of an archbyshop.

Before he showed the name wythout the office/ and now he goeth about to shew the office wythout the name/ so that he can neuer make bothe the name and office meete together. To shape out an archbyshop heere/ you must nedes interpreate the wordes (byshop and priest) archbyshop and hygh priest/ for Cyprian maketh mention of no other name of ministerie in thole places. And if you maye haue thys scope of interpreating/ it will not be harde for you/ to proue that stones be breed/ and that chaffe is cheese. Let vs see what is a byshop or priest (I vse the name of priest against my will/ but because it is sacerdos, & you so translate it/ that it may be better vnderstanded what I answere to you/ I am content to followe you so farre) I say let vs consider what is a byshop or priest by S. Cyprian/ and thereby we shall knowe/ what an archbyshop he setteth vnthe vnto vs. Wherin thing may appeare manifestly/ by that which he sayeth in the same Epistle/ that the byshop that is appointed into the place of hym that is dead/ is chosen peaceably by the voyce of all the people.

I thinke you will not say that all the people throughe oute the whole province/ or throughe out a whole diocese (as we coulde a diocese) mette together/ for that had bene bothe a great disorder and confusion/ a great charge to the church/ and in the time of persecution as this was/ to haue offered the whole church in all the province/ into the mouthe of the woolfe.

And leste peraduenture you shoulde haue thys hole to hide your selfe in/ saying that it might be procured/ that in euery church or parishe throughe out either the province or diocese/ the consent of the people might be asked/ and they taye in their places where they lyued/ Cyprian in the next epistle/ doth put the matter out of all question/ saying that the priest (whome he after calleth byshop) is chosen in the presence of the people/ & in the eyes of all/ in that Cyprianus byshop/ whome you will nedes haue an archbyshop/ had neither province nor diocese/ as we call a diocese/ but only a church or congregation/ suche as the ministers and pastors wyth vs/ wherby are appointed into seuerall townes. Which may further appeare/ in that Cyprian sayeth/ that out of one province there were. 90. bishops/ wherby condemned Privatus. Nowe/ if there were. 90. byshops in one province wherby met/ and yet not all that were in that province (as may appeare out of the same Epistle) all men do vnderstand that the scope that Cyprianus byshop or archbyshop (as you will haue him) had/ was no suche thing as a diocese or a province. I could bring infinite testimonies out of Cyprian/ to proue that the byshop in his time/ was nothing else but S. Paules byshop/ that is/ one that had cure and charge of one flocke/ wherby was so placed as it might be taught of hym/ and ouerseene by him/ and governed by hym/ and of whom in matters pertaining to God/ it myght depend.

Furthermore/ to shape the archbyshop by these places of Cyp. you must be driuen to expounde this worde (church) province. The papistes (which vse thys place for the pope/ as you doe by the archbishop) expounde the worde (churche)

heere/to be the whole church vniuersal and catholike/and in deede/although it be falsly expounded so in this place/ yet may they doe it with more probability and likelyhode/then to expound it a prouince/inasmuch as these wordes (the church) is oftner red/both in the scripture/and old writers/to signify the whole church/ then any prouince of one realme. But lette Cyprian expounde him selfe what he meaneth by a church heere/ although that may easely appeare by that/ which is spoken of S. Cyprian bys bishop. Wheras Cyprian declareth/ that Cornelius the bishop of the church which was in Rome/would not let Felicissimum a Nouation hereticke/being caste oute by the bishoppes of Africke/to enter into the church/he declareth sufficiently/that he meaneth that companye of the faithfull/ which were gathered togither at Rome/to heare the worde/and to communicate at the sacramentes. For it was not Cornelius part to shutte him out of the prouince/neither in deede could he/him selfe being not able without hazard (by reason of the persecution that then was) to tary in any part of the prouince. Againe/ speaking against the Nouatian hereticke/he sheweth that throughe his wicked opinion of denying of repentance to those that were fallen/the confession of faulte in the churche was hindred. Nowe it is manifest that confession was not made throughe out the prouince/but in that particulare church where the partye bereft that committed the fault. Therefore Cyprian vnderstandeth by the name of the church/neither diocese (as we call it) nor much lesse a whole prouince. And in the same Epistle/speaking of those which had fallen/he sayeth/that they hurte not come so much/as to the thresholde/or entry of the churche/where he also opposeth the church to the prouince/saying that they runne about the prouince/ and run about to deceiue the brethren. Seeing therefore/the bishop which Cyprian speaketh of/is nothing else but such as we call pastor/or as the common name is/ (as parson/and his church whereof he is bishop/is neither diocese nor prouince/ but a congregation which meete togither in one place/) it is to be taught of one man/ what should M. doctor meane to put on this great name of archebishop/ vpon so small a byshoprycke/ as it were Dauids great harnes/ vpon Dauids litle body/or as if a man should set a wide huge gate/before a lets house.

And leade that M. doctor should say/that notwithstanding the bishoppe had but fewe/or small churches/yet one of them might haue either a title more excellent then the rest/or authority and gouernement ouer the rest/that shall be likewise considered out of Cyprian. And first for the title and honor of archbishop/ it appeareth how Cyprian held that as a proud name/for that he obiecteth to Fortunatus as a presumptuous thing/for that in beleeuing certaine euill reportes of him/and euil iudging of him/he did appoynt him selfe bishop of a bishop/ and iudge ouer him/ which were for the time/appointed of God to be iudges. And herein also/I may vse the same reasons which the godly fathers of our times vse against a pope/to prone/ he had no superiority in those haples ouer other bishops/for that the other bishops called him brother/and he them/called him fellow bishop/or he them. For so doth Cyprian cal the bishops of that prouince in his epistle/his fellowe bishops/ and in diuers places his brethren. And in the sentence which he spake in the councel of Carthage/ he sayth/none of vs doth take him selfe to be bishop of bishops. Nowe/that there was no authorite of one bishop ouer an other/ and that there was none such/ as when controuersies rose/ to take vpon him the compounding of them/ or any one to whome it appertained/ so for the vnitye of the church kept/and to see that all other bishops/and the clergy/ did their duety (as M. Doctor heareth vs obiect) it may clearely be seene in diuers places of Cyprian/and first of all in that sentence/which he spake in the councel of Carthage/ where he proceedeth further after this sort/ that none of them did by any tirannicall feare/ binde his fellowes in office/or any fellow bishops/ to any necessity of obedience/ seeing that euery bishop hath his free libertie and power/ to vse owne

4. lib. 9. epist.

iudgement or discretion / as one which can not be iudged of an other / as he him selfe / can not iudge an other. But (sayth he) we ought to tary and waite for the iudgement of our Lord Iesus Christ / which only / and alone / hath power to set vs ouer hys church / & to iudge of our doing. And in the same Epistle where out the first place is taken by M. Doctor / he sayth that vnto euery one a portion of the flocke is appointed / which euery one must rule and gouerne / as he that shall render an accompt of hys deede vnto the Lord. And in an other place he sayth / we doe not vse any compulsion or violence ouer any / nor appoynt no law to any / seeing that euery one that is set ouer the church / hath in the gouernment / the free disposition of hys owne will / whereof he shall geue an accompt vnto the Lord. And yet Cyprian was the byshop of the metropolitane or cheefe seate / and one whome for hys learning and godlynesse / the rest no doubt had in great reuerence / and geue great honor vnto. 2. Lib. ep. 1.

And whereas it is sayde for the preseruation of vnitie / one must be ouer all / M. Cyprian sheweth / that the vnitie of the church is conserued / not by hauing one byshop ouer all. But by the agreement of the byshops / one with an other. For to be inwardly that the church is knit and coupled together (as it were with the glew) of the byshops consenting one with an other / and as for the compounding of controuersies / it is manyfest / that it was not done by one byshop in a prouince / but those byshoppes onely were neere the place where the schisme or heresie sprang. 4. Lib. ep. 9.

For / speaking of the appeasing of controuersies / and schismes / and shewing how diuers byshops were drawne into the heresie of Nouatus / he sayth / that the vertue and strength of the Christians was not so decayed or languished / but that there was a portion of priestes / which dyd not geue place vnto those ruines / and shipwrackes of fayth. Lib. 1. 4. ep.

And in an other place he sayth: therefore most deare brother / the plentifull body or company of y priestes / are as it were with the glew of mutuall concorde & bande of vnitie ioyned together / that if any of our company be author of an heresie / and goe about to destroy and rent the flocke of Christ / the rest should helpe / and as profitable & mercifull shepheardes / gather together the sheepe of the Lord: wherby it is manifest / that the appeasing & compoling of controuersies / & heresies was not then thought to be most fitte to be in one byshops hand / but in as many as could conueniently assemble together / according to the danger of the heresie which sprang / as deepe roote which it had taken / or was like to take. And that there was in his time no such authoritie geuen / as that any one might remoue the causes or controuersies which rose / as now we see there is / when the byshop of the diocese / taketh the matters in controuersie / which rise in any church within hys diocese / from the ministers and elders / to whome the decision pertayneth / and as when the archbyshop taketh it away from the byshop / it may appeare in y same thirde Epistle of the first booke / where he sayth after this sort. It is ordayned / & it is equall and right / that euery mans cause should be there heard / where the fault was committed. And a little after he sayth: It is meete to handle the matter there / where they may haue both accusers / and witnesses of the fault / which although it be spoken of them / which fled out of Affrike vnto Rome / yet the reason is generall / and doth as well serue against those Ecclesiasticall persons / which shall take vnto them the deryding of those controuersies that were done & handleth vnto of them. 3. Lib. ep. 13.

And whereas M. Doctor in both places of Cyprian / seemeth to stand much vpon the foundes (One Byshop and priest) the reason thereof both appeare in an other place of Cyprian / most manifestly / and that it maketh no more to proue that there ought to be one archbyshop ouer a hole prouince / then to say / that there ought to be but one husbande proueth / that therefore there should be but one husbande. Lib. 3. 13. ep.

bande in euery countrey or prouince/which shoulde ser that all the rest of the bat-
bonden/doe their dueties to theis lopues. For thys was the case. A Nountian
hereticke being condemned / and cast out of the churches of Affrica/ by the con-
sent of the byshops/& not able by embassage sent to them to obtayne to be receiues
to their communion and fellowship agayne/goeth afterwardes to Rome / and
being lykewise there repelled/in tyme getteth hym selfe by certayne which fauou-
red hys heresie/to be chosen byshop there at Rome (Cornelius being the byshop
or pastor of those which were there godly myndes) whereupon it commeth/that
Cyprian sayeth (one byshop / one priest in the church) because at Rome there
was two/whereof one was a wolfe/ which ought not to haue bene there / consi-
dering there was but one church/ which was gathered vnder the gouernmẽt of
Cornelius. And therefore by that place of Cyprian it can not be gathered/that
there ought to be but one byshop in one citie/if the multitude of professors require
more/and that all can not well gather them selues together in one congregation/
to be taught of one man/much lesse can it serue to proue/ that there should be but
one in a whole diocese or prouince. I graunt that in later tymes/ and which went
more from the simplicitie of the primitiue church / they tooke occasion of these
wordes to decree/ that there should be but one byshop in a citie/ but that can ne-
uer be concluded of Cyprians wordes/ if it be vnderstanden how he sayeth one
byshop and one priest. If therefore neyther word (byshop nor priest) do make ay-
ny thing to proue an archbyshop/nor thys word (church) doth imply any pro-
uince/nor in these wordes (one byshop one priest) there is nothing left meet/
then that there should be one archbyshop ouer all the byshops and clergie in a
prouince/and if Cyprian will neyther allow of the title of archbyshop/ nor of the
authoritie and office/but in playne wordes speaketh against both / the way con-
cludeth/ that M. Doctor hath done very vnadvisedly/to lay so great weight of the
archbyshop vppon S. Cyprians shoulders/ that will not only not beare any thing
of hym/but which hath done all that could be/to make hym goe a foote/and hand
in hand with hys fellowes. There are other reasons which M. Doctor vseth/
as thys/a notable one. S. Cyprian speaketh not of the vsurped power of the by-
shop of Rome/therefore he speaketh of the office of an archbyshop and metropo-
litane. It is hard to call thys argument to any head of fallacion/for it hath not so
much as a colour of a reason/& I thincke it can deceiue no body but your selfe. An
other reason is/that all the godlyest & best learned will so expound the place of Cy-
prian in the 3. Epist. of the first booke of an archbyshop. The vanitie of thys say-
ing/that the godly & learned lawyers so expound it / I haue shewed before/ and
there it commeth to be considered agayne. I will not say that no godly nor learned
lawyer /expoundeth the place of Cyprian of the authoritie of an archbyshop.

But first I desire M. Doctor to set bowne but one/and then I will leaue
it to thy consyderation (gentle reader) to thincke/ whether M. Doctor hath
red any learned or godly mans expolition to be suche/ whom he hath not red those
which are nearest hym/I meane our owne countrey men. I say he hath not red
them/ because I would thincke charitably of hym/rather then that he should
haue red them/and yet speake vntruely of them/and father those thinges of them/
which they neuer speake.

In hys first booke. 4. artic-
cle/and in hys
ansuer. 5.

M. Doctor calleth the byshop of Northerne expounder of thys place/and yet hys
owne expounde it of the office and authoritie of an archbyshop of all the byshops/
and clergie of the prouince/ but cleane contrary wise applyeth it to the authoritie
that euery byshop had in hys diocesse/ hys wordes are these: Now therefore to
shew that thinge by violence to one only byshop / that is generally spoken of all
byshops/ in a guiet sil sorte to satisfie the reader / and no simple nor parcia-
lity. Heere you see that M. Doctor both not vnderstande thys of any archbi-
shop, but of euery byshop.

M. Howel Deane of Poules/ hauing occasion to speake of this place/ hath on thys sort. So that when he speaketh (meaning Cyprian) of one bysshop/ one iudge in the churche/ for the time/ or of the bysshop which is one/ and ruleth the church absolutely/ he meaneth euery bysshop in his owne diocese without exception. If he speake specially/ he meaneth the bysshop of the cirpe or diocese whereof he entreateth/ whether it be the bysshop of Rome/ Carthage/ or any other place.

First booke against Wayman/ and. 25. leafe.

M. Fore also expoundeth thys of euery bysshop within his owne churche or diocese. You heare the iudgement of these three writers/ that can not picke out neyther the name/ nor the office of an archbysshop out of Cyprians place/ and yet I thinke you will not deny/ but these were learned and godly writers. Now I haue shewed youther/ I aske once againe of you one godly and learned writer/ that expoundeth it as you doe. And by thys time I suppose all men vnderstande/ what a small friend S. Cyprianis/ either to the name or office of an archbysshop. Let vs heare whether Jerome make any more for the archbysshop/ then did Cyprian.

1. Tom. fol. 93

The Hebrues doe derive the name of time of a verbe/ which signifieth to corrupt/ because in dede it doth corrupt all/ and as the times are/ so are we which liue in them/ that euen very good men carpe the note of the infection of the times/ wherin they liue/ and the streame of the corruption therof/ being so vehement and forcible/ doth not only driue before it/ light thinges/ but it eateth also and weareth the very hard and stony rockes/ and therfore there is not to be loked for/ such sincerite at Jerome his hand/ which we found in S. Cyprian/ considering that he liued some ages after Cyprian/ what time Sathan had a great deale more darkened the cleare light of the sonne of the gospell/ then it was in S. Cyprians time. For as those that came nearest vnto the apostles times/ because they were nearest the light/ did see best/ so those that were further off from these lightes/ had/ vntill the time of the manifestation of the sonne of perdition their heauens more darke and cloudy/ and consequently did see more dimly/ which is diligently to be obserued of the reader/ both the better to vnderstand the state of thys question/ and all other controuersies which be betweene vs and the papistes.

And although Jerome besides his other writers/ might haue add in thys matter spoken more soundly/ yet we shall easily perceiue/ that he is a great deale further from either the title or office of an archbysshop/ or title from the authority that a bysshop hath with vs/ then he is from the simplicity of the ministery which ought to be/ and is commended vnto vs by the Lorde of God.

And here I must put M. Doctor in remembrance/ howe dutifully he hath dedicated his booke vnto the churche/ which hath so pitched it/ and perced it of a number of sheetes of the doctours/ that a sentence of the scripture/ (neither truely or falsely alledged/ is as it were a pin being in chamberlain). If he would haue had the church beleue him/ he ought to haue stied their iudgement/ and grounded their faith vpon the scriptures/ which are the only foundations whereupon the church may build. Nowe he doth not only not geue them grounde to stand vpon/ but he leadeth them into lawes which they can not follow/ nor come after him. For/ except it be those which are learned/ and besides/ haue the tongues and scriptures/ to haue the bookes which are here cited (which are the least and smallest portion of the church) how can they know that these thinges be true which are alledged/ and as I haue said/ if they could know/ yet haue they nothing to stay them selues vpon/ and quiet their conscience/ in allowing that which M. Doctor speaketh so faire before them like of. Therefore he might haue much more fitly dedicated his booke vnto the learned and riche/ which haue furnished libraries.

Jerome saieth/ that at the first/ a bysshoppe and an Elder (which you will grant) were all one/ but afterward through factions/ & schismes/ it was altered/ that one should rule ouer the rest. Now I say against thys ordre/ that the bysshop

(I truste beare rule ouer all) that which our sauiour Christ sayth vnto the Apostles/from the beginning it was not so/ and therefore I require that the first order may stande/which was/that a bysshop & elder were all one. And if you place so great authoritie agaynst the institution of God in a mortall man: heare what Tertullian sayth vnto you.

Contra prax. That is true/whatsoeuer is first: and that is false/whatsoeuer is later.

Ierome and you/confesse that thys was first/ that the bysshop was all one with the elder/ and first also by the worde of God/ then I conclude that that is true. You both doe likewise confesse that it came after that one bare rule ouer the rest/then I conclude that that is false/for all that is false that is later. Furthermore Ierome in the same place of Titus sayth after thys sort. As the elders know them selues to be subiect by a custome of the church vnto hym that is set ouer them: so the bysshops must know that they are greater then the elders/rather by custome then by any truth of the institution of the Lord/ and so they ought to gouerne the church in common.

Now/seing that Ierome confesseth that a bysshop and an elder/by God his institution are all one/and that custome of the church hath altered thys institution/for the taking away of thys custome and restoring of the Lordes institution/ I say as our sauiour Christ sayd/why doe you breake the commaundementes of God/ to establishe your owne traditions? for the one is the institution of God/ and the other the tradition of the church/and if a mans testimony be so much with M. Doctor/let hym heare what the same Tertullian sayth: whatsoeuer fauoureth agaynst the truth/shall be accompted heresie/euen although it be an olde custome. Now I will turne M. Doctors owne argument vpon hys head/after thys sorte. In the apostles tymes there were schismes and heresies/ but in their tymes there were no archbysshops ordayned to appease them/ therefore the best maner of composing of controuersies/and keping concorde/is not by hauing an archbyshop to be ouer a whole prouince. That there was none in the apostles tymes/thus it may appeare. If there were any/ they were either ordayned by the apostles and their authoritie/or else without/and beside their authoritie. If there were any without/and beside their authoritie/then they are therefore to be condemned the more/ because in their tymes they starte vp without their warrant. And if the apostles dyd ordayne them/ there was some vse of them to that whereunto they were ordayned/ but there was no vse of them/ to that whereunto they were ordayned/therefore the apostles dyd not ordayne them. The vse wherunto M. Doctor sayth they were ordayned/ was to compose controuersies/and end schismes/but to thys they were vnmeete & vnprofitable. That they were not vsed to any such ende/it shall be perceiued by that which followeth.

Act. 15. 2. At Antioche there rose a great and dangerous heresie/ that had in a manner infected all the churches/which shaked the very foundation of the saluation of Gods children/that was/whether sayth were sufficient to iustifie without circumcision. The matter was disputed of very sharp/it could not be agreed of. What doe they now? Doe they ordayne some Archbysshop/Archpropher/Archapostle/or some such to whome they shall referre the controuersie/or vpon whome they shall depend/nothing lesse. And if they should haue had the controuersie ended by one/ what neede was there more/or shall there be more sutes for that purpose then S. Paule/which was amongst them? Why doe they seeke about for remedy/ when they had it at home/why hauing great charges and long iourneys/which they might haue had without charges/ or one foote set out of the doore/what doe they then? They sende Paule and Barnabas to Ierusalem/as if the lesser townes/should send to the churches of the vniuersities/and of London/to haue their iudgement in the determining of the controuersie. And what

is

to Antioche and Hierusalem about that matter / as it to declare the iudgement of whole the same: it must needes be understood both S. Luke / that they came to Hierusalem for Acts.15.2.
the resolution of the churche / and yet there were the apostles / whereof euery one
should better abide with the truth to see / and to iudge incorruptly without affection /
then any archbyshop that euer was. If there was so great abundance & ouer-
flowing of the gifts of God / and in that time when as controuersies might haue
bene referred without danger of error vnto one only / thys ministerie of one a-
bone all / was not thought good: now / when the gifts are les / and the danger of
error more / to make an archbyshop for the deciding of controuersies / and attri-
buting infallibilitie / is a thing so straunge / that I am not able to see the reason of it.
For to whom is so euer of the apostles the controuersy had bene referred / it is cer-
taine that he would haue geuen a true sentence of it.

And if any say / that we me one man in these times / of whom we may be assu-
red / that he will pronounce the truth of euery question which shall arise / he shall
make vs somewhat more fauorable to the archbyshop / then presently I am. For
although there were found one such as could not erre / yet I could not consent
that the matter should ly only vpon his hand / seeing that the apostles which
could not erre in these matters / would not take that vpon them / and seeing that
by that meanes the iudgement of the church should be condemned / and further /
for that the iudgement of one man in a controuersy / is not so strong to pull vp
errors that are rooted in mennes minds / as the iudgement and consent of many /
For / that the iudgement of many is very ape either to confirme a truth / or to con- 1.Cor.11.16.
fute falshode / it is euident that S. Paule doth hold forth / as it were a buckler 1.Cor.14.33.
against the frowardnes of certaine / the authority of the church.

Furthermore / if this distinction came vp in the apostles time / and by them /
how commeth it to pas / that they neuer mention it / nay / how commeth it to pas
that euen S. Paule in that very Epistle where these woordes are found (I hold 1.Cor.14.19.
of Paule / I of Apollo / I of Cephas which are sayd to be the cause of the arch-
bishop /) ordaineth a cleane contrary to thys that M. Doctor commendeth? For
when two or three prophets haue expounded the scriptures / he appointeth that
all the rest that are there / should iudge whether they haue done well or no.

And how commeth it to pas that S. Paule being at Rome in prison / and
looking euery day when he should geue vp his last breath / commended vnto the
church a perfect and an absolute ministery / standing of .v. parts / wherin he ma- Ephes.4.11.
keth mention / not one word of an archbyshop: and saieth further / that that mi-
nistery is able to entertain the perfect vnity / and knitting together of the church?
Do not all these things speake / or rather cry / that there was not so much as a
thing of an archbyshop / in the apostles times? And if you will say / that the apo-
stles did ordaine archbyshops (as you haue in deede sayd / & do now againe) when
as there is not one word in the scriptures of them / I pray you tell vs / how we
shall hold out of the church / the braue perell heresies of the papists? for my part /
if it be true that you say / I can not tell what to answer vnto them. For our an-
swere is to this / the apostles haue left a perfect rule of gouerning the church / scrip-
ture / and therein haue reiected their traditions & all / for to other caule / yet because they
are superfluous / and more then needfull. Now this beeing of archbishop / being not
only not mentioned in the scriptures / but also manifestly condemned / it is too bold
and bare a practise (that I say no more) to fetch the pedegree of the archbyshop /
from the apostles times / and from the apostles themselues. But all thys time
M. Doctor hath forgotten thys question / which was to proue an archbyshop /
whereas all these testimonies which he alleageth / make mention only of a bishop /
and therefore thys may rather confirme the state of the bishop in this realme / then
the archbyshop. But in the answere vnto them it shall appeare / that as there is
not in holy scripture so many as the name of an archbyshop mentioned / so except

only

only the name of a bishop there shalbe found very little ꝑtynence betweene the bishops in theese dayes/and theese whych are called bysshops in our time/as hath ben

And consequently although M. doctor thought hym self shutting hym/to haue whirled two seats (by establishing our archbishop and bishop by the same testimonies of the fathers) yet it shalbe playne/that in going about to defend both/he left both vndefended. Let vs therfore come first/to examine Jeromes reasons/whyche one must be ouer the reste/for in the testimony of men/that is only to be regarded/whyche is spoken eyther whyth some authority of the scripture/or whyth some reason grounded of the scripture: otherwise/if he speake whythout eyther scripture or reason/he is as easely reiected as alleaged. One (sayth he) being chosen to be ouer the reste/to ꝑuent remedy vnto schismes: those so chosen euery man (sayeth he) drawing to hym selfe/to breake the church in peces.

But I would aske if the church be not in as great danger/when all is done at the pleasure and will of one man/and when one carieth all into error/as when one pulleth one peece whyth hym/another an other peece/and the third hys part also whyth hym. And it is harder to drawe many into an error/then one/or that many should be carried away by their affections/then one/whyche is exempt in water/whyche if it be but a litle/it is quickly troubled and corrupted/but being much/it is not so easely. But by hys ecclesiasticall Monarchie/all things are kept in peace: Nay/rather it hath bene the cause of discord/and euell dying of moste horrible schismes/as it is to be seene in the very decretals them selues. And admit it were so/yet the peace whyche is whythout truth/is more execrable then a thousand contentions. For/as by striking of two flintes togither/there commeth out fire/so it may be/that sometimes by contention/the truth whyche is hidden in a darke peace/may come to light/whyche by a peace in naughtines and wickednes/being as it were buryed vnder the ground/doth not appeare.

Decret. part. 2. c. 9. q. 3. & can. Apost. 33. & alibi passim.

If therfore superiority & domination of one aboue the reste/hath such force to keepe men from schismes/when they be in the truth/it hath as great force to kepe them togither in error/and so besides that one ill caller to be corrupted then many/hys power of one hyndereth as great inconuenience in keeping them in error if they fall into it/as in the truth if they are in it. Moreouer/if it be necessary for the keping of vnity in the church of England/that one archbyshop should be primate ouer all/whye is it not as necessary/that for the keping of the whole vniuersall church/there should be one archbyshop/as byshop ouer all/and the like necessity of the byshop ouer all christendome/as of the byshop of all England/vnles peraduenture it be more necessary/that there should be one byshop ouer the vniuersall church/then ouer the church of England/for as much as it is more necessary that peace should be kept/and schismes be auoyded in the vniuersall church/then in the particulare church of England.

If you say that the archbyshop of England/hath hys authority graunted of the Prince/the Pope of Rome will say that Constantine or Phocas/whych was Emperor of all christendome/did graunt hym hys authority ouer all churches. But you will say that it is a lie/but the Pope will set as good a face/and make as great a shew therin/as you do in diuers poynts here. But admit it to be a lie (as in dede it is touching Constantine) yet I say further/that it may come to passe/as it hath ben/that there may be one christian Cesar ouer all the realmes whych haue churches. What if he then will giue that authority to one ouer all/that one king graunteth in hys land/may any man accept and take at hys hand such authority? and if it be not lawfull for him to take that authority/tel me whatfault you can finde in him/whych may not be found in them?

It will be sayd that no one is able to do the office of a byshop/but all the whole church/neither is there any one able to do the office of a byshop to the whole church of England. For when those whych haue ben most expert in studyings

and

and lusterous/and most ready and quicke/in doing and dispatching matters/hav-
ing always present/here found enough to do to rule and governe one spirituall
congregation: whereas he which (absent) is able to discharge hym selfe truely
to many thousand churches? And if you take exception/that although they be
absent/yet they may be by their ministers/as by Archdeacons/Chancellours/
Officials/Commissaries/and such other kinde of people/what use you this say/
then the Pope/which sayeth/that by hys Cardinalles/and archbyshoppes/and
Legates/and others suche like/he doeth all thinges? For sayth their handes he ru-
leth all/and by them rester he in present exercyse where/and sayth their eyes he se-
eth what is done in all places. Let them take heede therefore/least if they haue a
common defence sayth the Pope/that they be not also ioyned nearer sayth hym
in the castle/then peradventure they be aware of. Truely it is against my will/
that I am constrained to make suche comparisons/not that I thinke there is so
great diuersity betweene the Popedome and the archbyshoppricke/but because
there being great resemblance betweene them/I meane/hauing regarde to the
bare functions/without respecting the doctrine good or badde which they vse
beside/that I say there being great resemblance betweene them: there is yet not
I am perswaded/great difference betweene the persons that execute them. The
which good opinion conceyued of them/I may easily haue brought them to
the glory of God/to the libertye of the churche purchased by the precious bloode
of oure saviour Christe/and to their owne saluation/that they shoulde not be-
come/by retaining so harde/suche exorbitant and vniust dominion ouer the church
of the liuing God.

But Jerome sayth/that this distinction of a byshop/& a minister or elder/
was from S. Marke his time/vnto Dyonisius time/whereby M. doctor seemeth
make vs beleeue/that Marke was the author of this distinction. But that can
not be gathered by Jeromes wordes. For he saith that things being ordred there
by the suffrages of the ministers and elders/it might(as it falleth out sometimes)
be done without the approbation of S. Marke: the wordes(from Marke)may be
rather taken exclusiuely/to shut oute S. Marke/and the time wherein he liued/
then inclusiuely/to shut hym in the time wherin thys distinction rose.

How soeuer it be/it is certaine that S. Marke did not distinguish & make
those thynges diuers/which the holy ghoste made all one. For then (which the
Lord forbid) he shoulde make the story of the gospell which he wrote/suspected.

Againe/it is to be obserued that Jerome sayeth it was so in Alexandria/
signifying thereby/that in other churches it was not so. And in deede it may ap-
peare in diuers places of the auncient fathers/that they confounded priest & by-
shop/& take them for all one/as Eusebius out of Irenæus calleth Anicete/Pius/
Telesphorus/Higinus/Xystus/presbyteros eai prostantas, elders/and presi-
dents. Cyprian confoundeth priest and byshop in the epistles before recited/so Lib.5.16.
doth Ambrose in the place alledged before by M. doctor/and yet it is one thyng De dignitate
with vs/to be a priest(as M. doctor speaketh)and an other thyng to be a bishop. sacerdotali.

Jerusalem was a famous church/so was Rome as the apostle witnesseth/ 1.Rom.8.
so was Antioche and others/where also were great conflictes/both in doctrine
and otherwise/and yet for auoiding of contention and seditions there/there was
one that was ruler of the rest/therefore we ought rather to follow these churches
being many/in keeping vs to the institution of the apostles/then Alexandria being
but one church/and departing from that institution/and if there had bene any one
set ouer all the rest in other places/it should haue made much for the distinction
that Jerome had recited. But against thys distinction of S. Jerome/I will vse
an other reason/the that which Jerome vseth in the same epistle to Euagrius.
Jerome in that epistle/taketh vp very sharply the archd. that he preferred hym
selfe before the elder/& the reason is/because by the scriptures y opinion is inferior

vnto the thirde. How therefore Jerome him selfe confessing that by the scripture a bysshop & an elder are equall/ by Antonines owne reason/ the bysshop is to be chastened & reprehended/ because he lifted vpp him selfe about the elder. Is it not happely in you/ that there was a bysshop of Alexandria/ which bare an archebysshop/ or what auauntageth it you/ that there was one chosen called a bysshop in euery seuerall congregation/ which would proue that there ought to be one bysshop/ ouer euery a thousand congregations. What could haue bene brought more strong to pull downe the archbysshop out of his throne/ then that which Jerome sayeth/ where he affirmeth that a bysshop of the obscurest village or hamlet/ hath as great authority and dignity as the bysshop of Rome? Erasmus had scathe/ and sayd/ cironcumcemenos, that is trifinghy/ that Jerome spake that of the bysshops of his tymes/ but if he had sene how the metropolitanes of our age excell other bysshops/ he would haue spoken otherwise. And what could haue bene more fit to haue confuted the large dominion and superiority of our realme/ then that that Jerome sayeth/ when he appointeth the bysshops sea in an vplandish towne/ or in a poore village or hamlet/ declaring therby that in euery towne there was a bysshop/ and that the bishop that he speaketh of/ differeth nothing at all from an elder/ but that the bysshop had the ordayning of the ministers/ whereupon it doth appeare (which I promised to shew) that by this place of Jerome/ there is neither name of archbysshop/ nor so much as the shadow of his authority/ and that the bysshops which are now/ haue holden the name/ no similitude almost with the bysshops that were in Jeromes time/ as for his reason/ ad Lucciferanos, it is the same which he hath/ ad Euag. and to Titus/ and is already answered.

What is that to the purpose/ that Chrysostome sayeth/ there must be degrees? Who denyeth that there are degrees of functions? fiue ordres there is/ and ought to be a degree of patriarks/ an other of doctors/ the third of those which are called elders/ the fourth of deacons: And where he sayth/ there should be one degree of bysshop/ another of a minister/ an other of the lay man/ what proueth that for the office of an archbysshop/ which is your purpose to shew? how often times must you be called ad Rhombum? And that he meaneth nothing les/ then to make any such difference betweene a bysshop and a minister/ as is sayed vs/ which you would faine make your reader beleue/ I will send you to Chrysostome/ vpon the third chapter. 1. cp. to Timothe/ where he sayeth: The office of a bysshop differeth little or nothing from an elder: & a little after/ that a bysshop differeth nothing from an elder or minister/ but by the ordination only. Syrill (D. Doctor) goeth forward in killing a dead man/ that is/ in confuting that/ which all men condemne/ and proueth that which no man denyeth/ that there must be superiority amongst men/ and that equality of all men a like/ confoundeth all/ and ouerthroweth all. This is a notable argument/ there must be some superior among men: ergo, one minister must be superior to an other. Again/ there must be in the ecclesiastical functions/ some degrees: Ergo, there must be an archbysshop ouer the whole prouince/ or archbysshop ouer the whole diocese. And all be it D. Doctor taketh great pains to proue that which no man denyeth/ yet he doth it so truly faithfully/ and so learnedly/ as that it a man had no better proufes then he bringeth/ the degrees of the ecclesiastical functions/ might fall to the ground. For heere to proue the degrees of the ecclesiastical functions/ he bringeth in that/ that Chrysostom sayeth/ there must be magistrate and subiect/ hym that commaundeth/ and hym that obeyeth.

The will therefore that he can conclude of this/ for the mynistery/ is/ that there must be minister that shall rule/ and people that shall be obedient/ and heereby he can not proue that there should be any degrees amongst the ministers/ and ecclesiasticall gouernors/ vnles he will say peraduenture/ that as there are vnder Magistrates/ and a king aboue them all/ so there should be vnder

ministers/

mynisters/ and one mynister above them all. But he must remember that it is not necessary in a common wealth/that there should be one ouer all/for that there are other good common wealthes/wherein many haue equall power and authoritie. And further/if per chance there is one mynister hauing aboue all the rest conclude there should be one archbyshop ouer all/I say/as I haue shewed/there is nothing gaynst any lawes of God which I know (although it be inconuenient) but that there may be one Christ ouer all the worlde/and yet I thinke M. Doctor will not say/that there may be one archbyshop ouer all the worlde.

Now M. Doctor commeth to hys olde hole/where he woulde fayne hyde hym selfe/and saith how all the antiquitie/ sayinges/ and exemple of auncient fathers which is required to the ful instructions of matters of controuersie/ and by whom/as they are now vsed: and they by vs holden/ that all the mynisters are equall both by Gods and archbyshops/ not touching the mynisterie of the worde and sacramentes/ but not as touching pollicie and gouernement. The papistes vse the very same distinction/ for the mayntenance of the Popes tyrannie and ambition/ and other their hierarchie.

After Doctor hath put out the marke/ and coueled the name of the papistes/and so hath a little chaunged hys wordes/ as it were lately inuented new colours/ he saieth/ decimus locus. For the certainty sayth/ that euery Iohn of hedge priest/hath as great authoritie to minister and offer for the quicke and the dead/ and to mynister the sacramentes as the Pope of Rome hath/ but for gouernment/and for order/ the byshoppe is aboue a priest/ the archbyshoppe aboue a byshoppe/and the Pope aboue them all. But I haue declared before out of the scriptures/how hygne a distinction it is/ and it appeareth out of Cyprian/ that as all the byshops were equall one to an other/so he sayth/that to euery one was geuen a portion of the Lordes flocke/not only to feede with the worde and sacramentes/ but to rule and gouerne/ nor can they which shall make any accompte vnto an archbyshop/ alike iudged of hym/ but as they which can not be iudged of any/ but of God. And Ierome vpon Titus sayeth/ that the elder or mynister dyd gouerne and rule the common sorte with the byshops/ the churche whereof he was elder or mynister.

After followeth M. Calfhill a great patrone to[illegible]/of the archbyshop/ or of hys kynde of byshop which is vsed amongst vs here in Englande. And here to passe ouer your straunge cytations and quotations which you make/ to put your answeres to proue/ seeking vpon sometymes to Musculus common places for one sentence/ to Augustines workes/ to Chrisostomes workes/ to Philip to Master Fute/and heere finding hym in the viij. chapter of the institutions/ as though you had pen[illegible]ed Calvins institutions/ that tooke the sentence of some bodye else/ without any examination/ whereby to[illegible]ceiue that you were lothe that euer any man should answere your bookes/ letting passe all these pointes/ what maketh these other to proue that there should be one archbyshoppe ouer all the mynisters in the prouince/ or one byshoppe ouer all in the diocese/ that amongst twelue/that were gathered together into one place/ there was one which ruled the action/ for which they meete/ Nor that it may appeare what superioritie it is/ which is lawfull amongst the mynisters/ and what it is that M. Calfhill speaketh of/ what also the fathers and councels doe meane/ when they geue more to the byshoppe of any one citie then to the elder of the same church/ and that a man be deceiued by the name of gouernours or rules ouer the rest/ to[illegible]ch any such authoritie and domination as Lordship/ as we see vsed in our church/ it is to be vnderstanded/that amongst the pastours/ elders and deacons of euery particulare church/ and in the meetinges and companies of the mynisters or elders of diuers churches/there was one chosen by the voyces and suffrages of them all/ or the most part/which did propound the matters that were to be handled/ and after they

they were difficulties to be solued / or punishmentes and censures to be decreed vpon those which had faulted / or whether there were elections to be made / or what other matter so euer occasion were geuen to entreate of / the which also gathered the voyces and sentens of those which had interest to speake in such cases / whiche also did pronounce according to the number of the voyces which were geuen / which was also the mouth of the rest / to admonish / or to comfort / or to rebuke sharply / such as were to receiue admonishment consolation / or rebuke / and which in a worde dyd moderate that whole action / which was done for the time they were assembled: which thing we do not deny / may be / but affirme that it is fitte & necessary to be so the same thing at confusion. For it were an absurde hearing that many excellent men all at once as speake together / or that there be done without great tumult / that many men be gathered to speake / seeing they should be bidden to holde their peace / which should be more to purpose / if there should be no order kept / nor none to appoynt / when euery one should speake or not / to put them to silence / when they attempted confusedly to speake / and out of order. Moreouer when many ministers mete together / and in so great byuersitye of gifts as the Lorde hath geuen to his church / there be founde that excell in memory / facilitie of tong / and expedition as quick vttera to dispatche matters more then the rest / and therefore it is fitte / that the iudgement that hath that dexteritie / should especially be preferred vnto this office / that the action may be the better / and more speedily made an ende of.

And if any man will call this a rule or presidentship / and hym that executeth this office a president or moderator / or a gouernour / we will not striue / so that it be with these cautions / that he be not called simply gouernor or moderator / but gouernor or moderator of that action / and for that time / and subiect to the orders that others be / & to be censured by the company of the brethren / as well as others / if he be iudged any way faulty. And that after that action ended / & meeting dissolued / he sitte hym downe in his olde place / and set hym selfe in equall estate with the rest of the ministers. Thirdly / that this gouernment or presidentship / or what so euer like name you will geue it / be not tyed vnto that minister / but that at the next meeting it shall be lawfull to take an other / if an other be thought meeter. Of this order and policy of the church / if we will see a liuely image and perfect paterne / let vs set before our eyes / the most auncient and godly like church that euer was or shall be.

In the actes / the church being gathered together for the election of an Apostle into the place of Iudas the traytor / where as the interest of election belonged vnto all / and to the apostles especially aboue the rest / out of the whole company Peter riseth vp / telleth the cause of their comming together / with what conditions and qualities they ought to chuse an other / conceyueth the prayer where by the helpe of God in that election / and his direction is begged / and no doubt executed the refuse of the things which pertayned vnto the whole action.

1. Act. 15.

In the seconde of the actes / all the Apostles are accused of drunkennesse / Peter answereth for the all / wypeth away the infamy they were charged with. But you will say / where are the voyces of the rest / which did chuse Peter vnto this? First / you must know that the scripture setteth not downe euery circumstance: then surely you do Peter great iniury / that ells whether he were chosen vnto it. For ought to be thought / that Peter should thrust in hym selfe to this office or dignitie without the consent and allowance of his fellowes / and preuent his fellowes of this preheminence / vnboudtedly / if it had not been done arrogantly / yet it must needes haue a great show of arrogance / if he had done this without the consent of his fellowes. And here you shall heare what the Scholiast sayth / which gathereth the iudgement of Greke diuines vpon (speaking of Peter) panta meta koinos autou gnomes poioumenta. Behold / how he doth

all

all with their common consent. And if any man hereupon will say, that Peter exercised dominion ouer the rest, or gate any archbishoprike, be like that y whole story of the acts of the apostles, and the whole course of life both ours and their liue, be blotted out, which I made mention of in the first place, saith he and nothing archikos, imperiously, nothing meta exousias, with dominion or power. Further, I will admonish him to take heede, least if he striue so fore for the archbyshop, he finde or euer he be aware not the tenthes of the prestes, which vse these places to proue that Peter had authorite and rule ouer the rest of the apostles.

And that it may bee vnderstanded, that thys moderate rule, voyde of all pompe and outward shew, was not perpetuall, nay alwayes tyed vnto one main (which were the last gouuters of the cautions) I put before. Turne into the 15. of the Actes, where is shewed, how saith the rest of the church, the apostles, and amongst them Peter being all ordred to decide a great controuersie, Iames the Apostle, and not Peter, moderated and gouerned the whole action, when as after other had sayd their iudgementes, and namely Paule and Barnabas, & Peter, he in the ende, in the name of all, pronounced the sentence, and that whereof the rest agreed, and had pleynted vnto, and the rest one rested in that iudgement, the which also may alreadie appeare in the 11. of the Acte. Thus in hes which is called the byshop in euery church, thys is he also whome Iustin whereof mention is made afterwardes, calleth president. And so also thys is that great archbishoppricke, and great bishoppricke that M. Dorne so often stumbleth on. This order and preheminence, the Apostles time, and those that were neare them kept, and the nearer they came to the apostles times, the nearer they kept them to this order, and the farther of they were from those times, vntill the discouering of the sonne of perdition, the further of were they from thys moderation, and nearer to that tyranny and ambitious power, which oppressed and ouerlayde the churche of God.

Act. 15. 13.

Act. 21. 20.

And therefore maister Caluin doth scarcely say, that one amongst the apostles had iniurie, nor any one singuler person (as Peter) had the moderation and rule of the other, and further shadoweth not what rule that was, by the example of the consul of Rome, whose authorite was, to gather the senate together, & to tell of the matters which were to be handled, to gather y voyces, to pronounce the sentence. And although the Antichrist of Rome had peruerted all good order, and taken all liberties of the church into hys, the Cardinalles, Archbishops, and Byshoppes handes, yet there are some sothe and syght steppinges of true ouerlookers, which are holden vnto the parliaments, where amongst all the superiours which are assembled out of all the whole realme, by the more part of voyces, one is chosen which should goe before the rest, propounde the causes, gather the voyces, and bee as it were the mouth of the whole company, whome they terme the prolocutor. Suche great force hath the truthe, that in the better times of Papistry, it could neuer be so pulled vp by the rootes that a man could neuer know the places therof no more, or that it should not leaue suche markes and printes behinde it, whereby it might afterwardes recouer it selfe, and come agayne to the knowledge of men.

Now you see what authorite the elders amongst the ministers, both in their seuerall churches, or in prouinciall Synodes, or nationall, or generall, or what so euer other meetinges shall be ordred of, for the profite and edifying of the church, and withall you see, that as we are farre from thys tyranny and corrupte power which now is in the church, so we are (by the grace of God) as farre from confusion and disorder, wherein you trauell so much to make vs to seeme guiltie.

M. Doctor reasoneth against, that Paule an Apostle, and in the highest degree of ministerie, was superiour to Timothe and Titus Euangelistes, and how soeuer they were at ouerthwart, therefore one ministre is superiour to another

one

...nto bysshop to the other bysshop/ whych are all one office/ and not Archebi...
...I should say my Lord Maystor of London is aboue the shyrefes/ therefore one bys...
...shop is superior to an other. Agayn/ an other argument he hath of the same strength.
Titus being an Euangelist/ was superior to all the pastors in Crete/ which was a degree vnder the Euangelists/ therfore one pastor must be superior vnto an other pastor. And that he was superior/ he proueth because he had authority to ordayne pastors/ so that the print of the archbyshop is so deepely set in his head/ that herof he can imagine nothyng/ but that Titus should be archbishop of all Crete.
I haue shewed before/ how these words are to be taken of S. Paule: and for so much as M. Doctor burdeneth vs wyth the authority of Caluin so often/ I will lend him my Caluins owne interpretation vpon this place/ to her he sheweth y Titus did not vsurpe by his owne authority/ for S. Paul would not graunt Titus leaue to do that/ whych he him self would not/ and sheweth that to say that Titus should make the election of pastors by him selfe/ is to giue vnto hym a princely authority/ and to take away the election from the church/ and the iudgement of the insufficiency of the minister from the company of the pastors/ whych were (sayeth he) to prophane the whole gouernment of the church.
I maruell therfore what M. doctor meaneth to be so busy wyth M. Caluin vnto to seke confirmation of his archbyshop and bysshop at him/ whych would haue shaken at the naming of the one/ and trembled at the office of the other/ onles he be assaulte he would fayne haue his plaister where he receiued his wound/ but I dare assure him/ that in his garden/ he shall neuer finde the herbe that will heale him. And because that the scriptures when they make for our cause/ receiue this answer commonly/ that they serued but for the apostles times/ and M. Caluins authority will wey nothyng as I thinke wyth M. Doctor/ when he is alledged by vs against hym/ I will lend hym to the Greke Scholiast/ whych vpon this place of Titus sayth after this sort. He would not (speaking of S. Paule) haue the hole Ile of Crete/ ministred and gouerned by one/ but that euery one should haue his proper charge and care/ for so should Titus haue a lighter labor/ and the people that are gouerned/ should enioy greater attendance of the pastor/ whilest he that teacheth them/ doth not run about the gouernment of many congregations/ but attendeth vnto one/ and garnisheth that.
Now M. Doctor may see by this/ that Titus (by the iudgement of the Archebiasite) was not as he fayneth/ the archbyshop of all Crete/ but that he had one Diocise/ wherupon (for the time he was there) he attended. And that where it is sayd he ordained ministers/ it is nothing els/ but that he was the chefe and the moderator in the election of the ministers/ as I haue declared before by many examples. And it is no maruell/ although the text graunted him this preheminence/ seyng he had both most excellent gifts/ and was a degree aboue the pastors/ being an Euangelist.
Vnto the place of Timothe/ where he willeth him not to admit an accusation against an elder vnder two or three witnesses/ I answer as I haue done before to the place of Titus/ that is/ that as the ordination of the pastors is attributed vnto Titus and Timothe/ because they gouerned and moderated that action/ and knew the first in it/ so also in the deposing of other ministers of them/ and that for asmuch as he writeth by epistles vnto Timothy & Titus/ he teacheth them how they should behaue them selues in their office/ and doth not shut out other from this censure and iudgement. And it is more agreable to the interpretation of the epistles/ that he should say (admit not thou/ or ordain not thou) speaking vnto one/ then if he should say (admit not ye/ or admit not ye) as if he should write to many/ for so should neyther the ending agree wyth the beginning/ nor the middle wyth both. And if this be a good rule that because Paul bidden Timotheus and Titus to iudge of the faults of the pastors/ and reproue pastors/

therfore

therfore nowe did wo but they? Then whereas S. Paule biddeth Timothe that he should commaund & teache/that godlines is profitable to all things/ & admonisheth him to be an ensample of the whole flocke/by what reason he will haue no other of ỹ superiours of Ephesus/ct of the Ile of Creta/to teache that doctrine/ct to be ensamples to their flockes/a not hundreds suche thinges in the Epistles of Tymothe and Titus/ which do ryght they be there pertenently diuerted vnto Timothe/and Titus/ yet do they agree/a the cause on tother hand/with all other ministers/yea sometimes vnto the whole flocke.

1. Tim. 4. 8. 12

As for Epiphanius/ I am ignorant of what authoritie he is in this place/ when as by Arrius sidem/ he goeth about to proue at the Apostle/ whilest he goeth about to confute the Apostle which maketh a distinction and difference betweene those which the Apostle maketh one/that is/a bysshop and an elder/and to spare the credite of Epiphanius/ it were a matter lay that opinion vpon some Pseudepiphanius; that is to say counterfaite/ which we may do not without great probabilite/seeing * Bullinger saieth/ that the true Epiphanius vttereth all after a sloppe fashion/ and doth not alledge authoritie/a reasoning for the truth agreable vnto the holy scripture/ and vnto the minde of the Apostle/ but rather for his owne/ and vpon Epiphanius/ is very full of argumentes and reasons/ the choyse whereof M. Doctor hath taken.

* Ad quod vult Deum.

And whereas M. Doctor citeth Aecolampadius/ Caluin/ and other godly writers/ to proue that the minister is better chaunged by the sworde elder a presbiter, he keepeth hys olde stonte/ by hanging sticknes into the swoorde/ and gathering alwayes that which his mynd beareth: and yet saith the ministers of the sworde/ he also buffeteth the elder of the church which ruleth/ and beareth labor in the worde. But the ruler is not the minister/ for I haue granted that by gods worde, the minister of the worde is vnder the elder/ & yet nothing preiudiciall vnto that which M. Doctor maketh to figure paint. It is no maruell although you take vp the authors of the abreuiation for want of logicke/ for you vtter great skill your selfe in swearing/ which keepe no order/ but confounde your reader in that thyng/ which euen the common logicke of the countrey/ which is reason/ might haue directed you in. For what a confusion of times is there/ to begin with Cyprian/ and then come to Ierome and Chrysostome/ and after to the Scripture/ and backe againe to Ignatius/ that was before Cyprian? Sometimes are all disposed of you/ and that in a matter wherein it stode you vpon to haue obserued the order of the times. But as for Ignatius place it be sufficient ynough answered before in that which was obserued to Cyprian hys place/ for when he saieth the bysshop hath rule ouer all/ he meaneth as much all in the prouince/ then in all the worlde/ but meaneth that euery & congregation/ where of he is bysshop is superiour. And when he calleth hym prince of the priestes/ although the rule here excelling and bigge/ condemned by Cyprian and the councell of Carthage/ yet he meaneth no more the prince of all in the diocese as we take it/ as of the prouince/ when he meaneth the Patriarke of all the priestes in the kingdom but those without numbers and others that had the rule and gouernment of that particulare church and congregation/ wherein he was bysshop/ as the great chaunchelour hauing the most part both elders which gouerne only/ and ministers trauell to ayde one an other/ and the principalitie that hee which they called the bysshop had ouer the rest/ hath beene at large declared.

But M. Doctor doth not remember that syllable hee tolde vs/ that reasoneth for the authoritie of the bysshoppe/ but euerything proueth hys archbysshoppe quite and cleane/ for Ignatius will haue none about the bysshop but Christ/ and hee shall haue an archbysshop.

If a man can not distinguish betweene two maisters/ but eyther he must displease the one and please the other/ or by pleasing the one, offende the other. For M. Doctor can finely serue two maisters/ and by both/ and yet hys pointes are such/ that euery man may thinke he serueth vnder one/ to get nothing of the other. But that M.

D. beryeth alwayes wher he might fetch a fayre fountaine/to be walking in beside/
1. Tim. 5. 17. he needed not to haue gone to Iustin Martyr for Proestos, when as S. Paule
calleth the ministers & Elders by thys title. And if thys place of Iustin make
for an archbyshop/then in stead of an archbyshop in euery prouince/we shall haue
one in euery congregation. For Iustin declareth there/the Liturgie or maner
of seruing God that was in euery church vsed of the Christians. And I pray
you let it be considered/what is the office of that proestos, and see whether there
be any resemblance in the worde/betweene hym and an archbyshop. For he placeth
hys office to be in preaching/ in consecrating prayers/ in ministring of the sacra-
mentes. Of any commaundement which he had ouer the rest of the ministers/
or of any such priuiledges as the archbyshop hath/he maketh not one worde. It
may be/that the same myght haue the preheminence of calling the rest together/
and propounding the matter to the rest of the company/and such lyke as is before
declared. As soone as ether you found proestos, you found ther that by and by/ and
went your wayes/ and in deryue your selfe and others. But if you had red the
whole treatise/ you should haue founde that he knew proestos, of the people/ for
thus it is written in the same Apologie/ Epeita prospheretai to Proestoti ton ad-
elphon artos. Afterwarde bread is brought to the proestout of the brethren cal-
ling the people as S. Paule doth continually brethren. And therefore these are
M. Doctors argumentes oute of Martyrs place. There was a ministre
which ded stande before/or was president of the rest in euery particulare church
and congregation/ therefore there was an archbyshoppe ouer all the prouince.
And agayne/ there was one which ruled the people in euery congregation/ther-
fore there was one that ruled all the ministers throughout the whole prouince.
And albeit thinges were in great purite in the dayes that Iustin lined/in respect
of the tymes which followed/ yet as there was in other thinges (which appeare
in hys workes/and euen in the ministration of the sacramentes spoken of in that
place) corruption/ in that they mingled water and wine together/so euen in the
ministerie/ there began to creepe out some thing which went from the simplicitie
of the gospel/as that the name of proestos, which was common to the elders with
the ministers of the worde/was (as it seemeth) appropriated vnto one.

Another of M. Doctors reasons/for to proue the archbyshop/is/that Cy-
prian maketh mention of an high priest/whereunto I answere, that he that bringeth
in a priest into the church/goeth about to bring our sauiour Christ/ for although
it myght be proued that the worde priest were the same with the Greeke pres-
byteros, yet (as shall appeare in hys place) is the vse of thys worde (priest) for a
minister of the gospell very dangerous. And as for hym that bringeth in an
high priest into the church/ hee goeth about to put our sauiour Christ out of hys
Hebru. 7. office/who is proued in the Epistle to the Hebrues to be the only high priest/and
that there can be no more as long as the worlde endureth. And yet if all thys
were graunted/ you are not yet come to that which you labore to proue/that is/
1. Lib. 3. cap. 9. an archbyshoppe. For if you looke in Theodorete/you shall finde thys worde
archiereyne, which signifyeth the highe priesthoode/ to be nothing else but a
byshoppricke/ and in the. 7. chapter of that booke/and in sixth hyperatymes/
you shall haue archiereus, taken for a byshop/as speaking of the councel of Nice/
he sayth that there were. 318. archiereis, hyghe priestes. Now I thincke you will
not say there were. 318. archbyshops. If you do/you are confuted by all eccle-
siastical historyes that euer I red/ which speaking of them/ call them byshops.
The sixteene followeth/ which as M. Doctor sayth/ ruled not only the
church of Constantinople/ but the churches of Thracia/ Asia/ and Pontus/ as
he sayth it out of Theodorete. But herein it may appeare/that either M. Doc-
tor hath a very euill conscience in falsifying hystories/ or that in the yeares which
he inconsyderatly/ or else he hath taken hys stuffe all ouerlayne at the seconde hand
with-

without any examination of it at all. For heere he hath set downe in stead of had care of the churches in Thracia. &c. ruled the churches/ the Greeke is/ epoiesen promethean, it is translated and (prospexit) so that it appeareth he fetched it neyther from Theodonite in Greeke nor in Latine. And what is this to prooue an archbyshoppe/ that he had care of these churches where is no mention but ought to haue care ouer all the churches through christendome/ and to shew that care for them/ in conferring or somewhat of them by preaching/ or by writing them/ if the necessitie so require/ and it be thought good by the churches/ and hauc obteyned of the place where he is remaine/ vpon some vocacion and especiall cause/ being some man of singular gifts/ whose learning and trauaile may profite much to the bringing to passe of that thing/ for the which he is to be sent. After this sort S. Cyprian being in Affricke/ had care ouer Rome in Europe/ and wrote vnto the church there. After this sort also was S. Irenæus byshoppe of Lions/ sent by the French churches vnto the churches in Phrigia. And after this sort haue M. Caluin/ and M. Beza bene sent from Geneua in Sauoy/ to the churches of Fraunce. As it appeareth by diuers epistles of his. Euseb. lib. 5. cap. 3. & 4.

Now/ if you will conclude heereupon/ that Cyprian ruled the churche of Rome/ or Irenæus the churches of Phrigia/ or maister Caluin/ or M. Beze the churches of Fraunce/ or that they were byshops or archbyshops of those places/ you shall but conclude as you were wont to doe/ but yet all men vnderstand/ that heere is nothing lesse then an archbyshop/ or any such byshoppe/ as we haue and vse in our church. And if so be that Chrysostome should be byshop or archbyshop of al these churches which were in al Asia/ Pontus/ Thracia/ as you wold gesse the reader to vnderstand/ you make hym byshop of more churches/ then euer the Pope of Rome was/ when he had at his greatest pryde/ and hys Empire was greatest. For heere were fiue prouinces in Thracia/ and in Asia there were seuen diocesses/ and had seuerall regions or gouernementes/ and in Pontus no matter/ and if he were byshop or archbyshop of all the churches within these dominions/ he had neede of a long spoone to feede with all. It is certayne therefore/ that he was byshop only of the church in Constantinople/ and had an eye & a care to those other churches. And that he was byshop of one citie/ or of one church/ it may appeare by that which I haue before alleaged out of the Greeke Scholiaste vpon Titus/ who citeth heere Chrysostome/ where it is sayd that S. Paule dyd not meane to make one ouer the whole Ile/ but that euery one should haue hys proper congregation. &c. And in an other place he showeth the difference betweene the Emperour and the byshop/ that the one is ouer the world/ and the other that is the byshop/ is ouer one citie. 3. hom. act. 6.

Touching Theodoret byshop of Cyrus/ to let pas that which the bishops of Egipt cryed in the councell of Calcedon/ that he was no bishop/ it is to be obserued/ that which the Emperours Theodosius and Valentinian/ wrote vnto Dioscorus bishop of Alexandria/ that he had commaunded Theodoret byshop of Cyrus/ that he should kepe hym selfe vnto hys owne church only: wherby it appeareth/ that he medled in moe churches then longe vnto hym. Besides/ that it worketh not suspicion/ he speaketh thus of him selfe/ especially when he sayeth/ there was not in all those 800. churches one tare/ & is/ one hypocrite or enuious. In the 1. act. In the same act.

Now/ that it may appeare what great difference there is betweene thys Theodoret/ and our Lord byshops and archbyshops/ it is to be considered what he writeth of hym selfe in the Epistle vnto Leo/ that is/ that he hauing bene. 26. yeares byshop/ was knowne of all that dwelt in those partes/ that he had neuer house of hys owne/ nor field/ nor halfepenie/ not so much as a place to be buryed in/ but had willingly contemned hym selfe with a poore estate/ beside he had a very leane archbyshoppricke. And if the fat morsels of our byshoppricks & archbyshoppricks/ were taken & employed to their vses of maintenance of the poore/ & of

the unpunishers/ and of the vnpunishes/ which are the feete of the vnpunishe/ I thincke the heate of the disputation/ and contention for archbyshops and bishops/ should be cooled.

Now good reader thou hearest what Sr. Doctor hath beene able to rake together out of the olde fathers/ which he sayth are so playne in thys matter/ and yet can shew nothing to the purpose. Heare also what he sayeth out of the Apostles of our age/ all which he sayth (except not to two) are of hys iudgement/ and allow well of thys distinction of degrees.

Chrysostome sayth he/ calleth well in one/ amongst those offices of archbyshop/ primate/ patriarche/ the name of euesche/ that he can not abyde/ and all for hys loue be contented only/ that there should be some/ which when difficult causes arise/ which can not bee ended in the particulare churches might referre the matters to lawdey and prouinciall councels and which might be the offices which I haue spoken of before of gathering bodies &c.

But that he tyeth not of those dominations and large iurisdictions of all all of the archbyshoppes or archbyshops/ which hee haue now/ it may appeare playnly enough/ both in that place/ where as he would haue hys brethren heauen to no other then the olde bishoppes/ shunning out rightly the archbyshoppes that now are/ as also in other places/ and namely vpon the 3 to the Philippians/ where (reasoning against thys distinction betweene bishop and bishop/ and shewing that geuing the name of bishop to one man only in a church/ was for peculiar loue he after wards plurped domynation ouer the rest) he sayeth after thys sort. I answere I graunt (sayth he) as the disputations and matters of men are/ order can not stande amongst the vnpunishers of the Gospell/ vnlesse one be aboue the rest/ I meane (sayth he) of euery seuerall and singuler body/ as of a whole prouince/ which is set of the whole Realme.

Now if you will needes haue Sr. Maister archbyshop/ you must not haue hym neyther ouer a prouince nor diocese/ but only ouer one singuler and particuler congregation. How much better therefore were it for you to seeke some other shelter against the Rhome then maister Caluine/ to which will not suffer you by any meanes to couer your selfe vnder hys wynges/ but chastiseth you not alwayes as soone as you enter vpon hym forcedly.

But heere I can not let passe Sr. Doctors vnhealthy/ which reading so much of maister Caluin/ counted hym all in the leaste and scarcely gaue out that which made against hym/ that is which maister Caluin sayth in these wordes: Although (sayth he) in thys disputation it may not be passed ouer/ that this office of archbyshop or patriarke was most rarely and seldome seen/ which beeing strictly to proceede of a very euill conscience.

Then followeth Dermannus/ who you lay aparantly their degrees of archbishop/ metropolitane/ bishop/ archdeacon/ for so you must needes meane/ when you say he apparantly their degrees/ in the you lay nothing/ for there lyeth the question. How good maisterly you speake/ let it be iudged by that which followeth. Farre he sayth that our Sauiour Christ in Sr. Luke distinguisheth and putteth a difference/ betweene the office of a Prince and the office of the minister of the church/ leauing dominion to the Princes/ and taking it altogether from the ministers. Here you see/ not only how he is against you in your exposition in the place of Sr. Luke/ which would haue it nothing else but a prohibition of ambition/ but also how at a worde/ he ouerthrowes the ruyne of your archbyshop and bishop/ as it is now vsed. And afterward speaking of the churches of Denmarke/ he sayth they haue Christ for their head/ for the outwarde discipline/ they haue magistrates to punish with the sworde/ for to exercise the Ecclesiasticall discipline/ they haue bishops/ pastors/ doctors/ which may keepe men vnder with the worde/ without vsing any corporall punishment. Here is no mention of archbyshops/ patriarchs

metro-

Chap. 14.

c. 10. 3. class. lib. Enchirid. where also among the popish orders/ he reckneth the archb.

metropolitanes. And although he knowerh that they kepe the distinction betweene
bysshops and mynysters/against whych there hath bene before spoken: yet he sayeth
that the authority which they haue/is as the authority of a father/not as the po-
wer of a maister/whych is far otherwise heere. For the condition of many ser-
uauntes vnder theis maisters/is much more free then the condition of a mynister
vnder hys bysshop. And afterwarde he knowerh not in that authority or iurisdi-
ction of the bysshop ouer the mynister vsed/that is in ordeyning of hym/in chasing of
hym/as he doth the lay people/and yet he will haue all the mynisters/although
not with such authority/alwey a moderr lyke to do the same vnto the bysshop. And
so he concludeth/that they retain theyr orders/notwithstanding the anabaptistes.
Now let the reader iudge/whether Hemingius be truely or falsely alledged
of me/or whether he mynginus do say that they haue in their church archbishops/
primates/metropolitanes/archdeacons/or whether the bysshops in the churches
of Denmarke/are any thing like pares. For I will omit that he speaketh there
against all pompe in the ministery/an worldly superiority or dignities/because I
will not to write out whole pages/as Mr. Doctor doth out of other mens wry-
tings/to helpe to make vp a boke.

Mr. Doctor chideth vp this matter with Mr. Foxe/but either for feare that
the place should be found that there might be answer/or for feare that Mr. Foxe
should giue me the solution which hath giuen you the occasion/he would neither
quote the place of the boke/nor the boke it self/he hauing written before. You
not pleasse to much good of Mr. Foxe/whych I will not willingly subscribe vn-
to. And if it be any declaration of good will and of honor/that one beareth to an
other/to read that whych he writeth. I thinke I haue red more of him/then
you. For I haue red ouer his boke of Martyrs/and to I trowe do neuer you.
For if you had red in dangerus it Mr. Foxe/as you haue ben hasty to inuech at Pag. 78. of the
this place/he would haue taught you the roggery of these Epistles/wherein you boke of Act.
fetch your authorities/and would haue shewed you that the ordeyning of the
orders of metropolitanes/bishops/and other degrees/whych you lay sometimes
had their beginnings in the apostles times/sometimes you can not tell whe/were
not in Pighius time/which was a. 180. yeres after Christ. I perceiue you fear
Mr. Foxe is an enmeny vnto your archbishop and primate/for therefore it seemeth
you seeme about to corrupt him with his praise/and to seeke to preserue him/if it
were possible/vnto the archbishop/and it not/yet at the least that he should be no
enmeny/if he would not/nor could not be his friend. You make me suspect that
your praise is not hasty/but pretended/because you do so often & so bitterly speake
against all those that will not receiue the cap and surplice/and other ceremonies/
whereof Mr. Foxe declareth his great mislyking. For answer vnto y place/because
I remember it not/nor meane not to read ouer y whole boke to seeke it/I say first
as I said before/that there may be some thing before or after/which may geue
the solution to this place/especially seeing Mr. Foxe in another place/proouing the 1. Tom. Act.
Epistles of Stephanus to be counterfet/he doth this reason: because the fifth pag. 96.
Canon of the 4. Epistles/solemnely entreateth of the difference betweene pri-
mates/metropolitanes/and archbishops/which distinction (sayth he) of titles
and degrees/tasted more of ambition the perfection. Moreouer I say/that Mr.
Foxe writing a story/doth take greater paine/and loketh more diligently to de-
clare what is done/and in what time/and by whom/then how iustly or vniustly/
how conueniently or inconueniently it is done. Last of all/if any thing be spoken
there to the hinderance of the sincerity of the gospell/I am well assured that Mr.
Foxe/whych hath trauailed so much and so profitably to that end/will not vse
his authority or name therin to bring any preiudice. Now will I also write with
you/and leaue it to the iudgement of the indifferent reader/how well out of the
scriptures/councels/writers old and new/you haue proued either the lawfulnes

at all of the names of archbishops/patriarches/archdeacons/primates/or of the lawfulnes of the office of them/and of bysshops whych be in our tymes.

And for as much as I haue purposed to answer in one place/that whych is scattered in diuers/I will heere answere halfe a sheete of paper/whych is annexed of late vnto thys boke put forthe in the name/and vnder the credite of the B. of Salisbury. Wherin I will say nothyng of those bytyng & sharpe wordes/which are geuen partly in the beginnyng/when he calleth the propounders of the questions whych concerneth archbyshops and archdeacons nouices/partly in the end when he calleth them chyldren/and the doctrine of the gospell wantonnes.&c. If he had lusted/for hys learnyng and grauitye/and otherwyse good deserytes of the church/in defendyng the cause therof against the papistes/we could haue easily borne it at hys handes: nowe he is deade and layde vp in peace/it were agaynste all humanitye to dygge or to breake vp hys graue/only I will leaue it to the consideration of the reader vpon those thynges whych are alledged/to iudge/whether it be any wantonnes or nouelrye whych is confirmed by so graue testimonyes of the auncient doctrine of God. And vnto the place of the.4. of the Ephesians before alledged/he answeareth cleane contrary to that whych M. Doctor sayth/that we haue nowe neyther Apostles/nor Euangelists/nor Prophets/whereupon he wolde conclude that that place is no perfect patterne of the ministery in the church. In deede it is true/we haue not/neyther is it nedefull that wee should. It was therfore sufficient that there were once/and for a time/so that the wante of those nowe/is no cause whye the ministeries there recited/ be not sufficient for the accomplyshment and full fynishyng of the church/nor cause whye anye other ministeries should be added/beesides those whych are there receyued.

Afterward he saith/that neither bysshop nor elder are reckned in that place. The pastor is there reckened vp/and I haue shewed/that the pastor and bysshop/ are all one/ and are but diuers names to signifye one thyng. And as for those elders whych doe only gouerne/they are make mention of in other places/the apostles purpose being to recken vp here only/those ministeries/whych are conuersant in the worde as I haue before alledged/ and therefore the bysshop and elder whych hath gouernment teache also are there contained.

After that/ he sayeth there is no catechista, if there be a pastor/ or as some thynke Doctor/ there is one whych bothe can/ and ought to instruct the youth/ neyther both it pertayne to any other in the churche/ and publykely to teache the youth in the rudiments of religion/ then vnto eyther the pastor or doctor/ how soeuer in some tymes and places/they haue made a seuerall office of it.

And where he sayth that there is neyther deacon nor reader mentioned/ for the deacon I haue answeared that S. Paul speaketh there only of those functiõs whych are occupyed both in teachyng and gouernyng the churches/and therfore there was no place there to speake of a deacon/and as for the reader/ it is no such office in the churche/whych the minister may not doe. And if eyther he haue not leysure/or his strength and voyce will not serue hym/first to read some long time/ and afterwarde to preache: it is an easye matter to appoynt some of the elders or deacons/or some other graue man in the church to that purpose/as it hathe bene practised in the churches in times past/ and is in the churches reformed in our dayes without making any new order or office of the ministery. Where he sayth/ that by thys reason we should haue no churches/pulpits/ schooles/nor vniuersities: it is first easely answeared that S. Paule speaketh not in the.4. to the Ephesians/of all thynges necessary for the churche/ but only of all necessary ecclesiasticall functions/ whych do both teach & gouerne in the church/ and then I haue already shewed that there were both churches and pulpits.

As for schooles and vniuersities/ it is sufficient commaundement of them/ in that it is commaunded/ that bothe the magistrates and pastors should be learned/

ned/ for he that commaundeth that they shoulde be learned/ commaundeth those
things and those meanes/whereby they may most conueniently come to that learn-
ing. And we haue also examples of them commended vnto vs in the old Testa-
ment. As in the boke of the Iudges/when Debora commendeth the vnuerstay Iudges.5.14.
men/and those whych handled the pen of the scripter/ that they came out to helpe
in the battell against the enemies of God. And in the boke of Samuel/and of the 1.Sam.19.19.
Kings/where Naioth and Bethel/ Jericho/and a place beyond Jordan/ are 2.reg.2.3.5.7.
specified places/ whych were scholes or vniuersities/ where the scholers of the
Prophets/were brought vp in the feare of God/and good learning. The contin-
uaunce of whych scholes and vniuersities amongste the people of God/may be
easely gathered of that whych S. Luke scripteth in the Actes/where it may ap- Actes. 6.9.
peare that in Jerusalem there were certen Colledges appointed for seuerall
countrey men / so that there was one Colledge to receiue the Jewes and Prose-
lites whych came out of Cilicia / an other for those / came out of Alexandria. &c.
to study at Jerusalem. And if any man be able to shew such euidence for archbys-
shops and archdeacons/as there are for vniuersities and scholes/ I will not deny
but it is as lawfull to haue them/as these.

Furthermore/ he sayeth that the church is not gouerned by names/but by
offices: so is it in deede. And if the office of an archbyshop or archdeacon can be
shewed/we will not striue for the name/but for so much as all the needfull offices
of the church togither whych their names/are mentioned in the scripture/it is tru-
ly sayde/that beeing the offices and names of archbyshop and archdeacon/ (being
not only not contained in them/but also condemned) ought to be banished out of the
churche.

Last of all/he sayeth/that Anacletus (if there be any weight in his woordes)
nameth an archb. I haue before shewed what weight there is in his woordes/
and I refuse not that he be weyghed with the byshops owne weightes/ whych
he geueth vs in the handling of the article of the supremacye / and in the. 113. and
214. pages/by the whych weightes appeareth/ that this Anacletus is not only
light/but a plaine counterfait.

The second reason whych he sayeth that the churche of God vnder the lawe/
had all thynges needefull appointed by the commaundement of God / the by shop
sayeth he knoweth not what could be concluded of it. I haue shewed before that
there is nothyng les ment/then that the church vnder the gospell/should haue all
those thynges that that church had/or should haue nothyng/whych that had not:
but this therupon is concluded/ that the Lord whych was so carefull for that/
as not to omit the least/would not be so carelesse for this church vnder the gospel/
as to omit the greatest.

And where he sayeth/that there was then whych was called highe priest/
and was ouer all the rest: he did well know that the cause therof was/because he
was a figure of Christe/and did represent vnto the people/ the cheefe eye and su-
perioritye of oure sauioure Christe whych was to come / and that oure sauioure
Christe being come/ there is nowe no cause why there should be any such pryo-
eminence geuen vnto one: and further/ that it is vnlawfull that there shoulde be
any suche/ vnles it be lawfull to haue one head byshop ouer all the church. For it
is knowne / that that priest was the heade priest ouer all the whole Churche/
whych was during his time vnto our sauioure Christe. And as for those titles/
cheefe of the sinagogue/cheefe of the sanctuary/ cheefe of the house of God/ I say
that that maketh much against archbyshoppes and archdeacons/ for when as the
heade of the sinagogue/and of the sanctuarie/and of the house of God or Temp-
ple/are come particulare churches and congregations/ by this reason it followeth/
that there shoulde be some cheefe / not in euery prouince or diocesse/ but in euery
congregation/and in deede so haughe there to be seuen cheefe in euery congregation/
whych

wherby should gouerne and rule the rest. And as for the cheefe of the families of the Leuites/ and cheefe of the families of the priestes/ the same was obserued in all other tribes of Israell as a ciuile thyng. And by all these princes ouer euery tribe and family/ as by the Prince of the whole land/ God did/ as it were by diuers liuely pictures imprint in their vnderstanding/ the cheefery and domination of our sauior Christe. Moreouer these orders and pollicies touching the distribution of the offices of the Leuites and priestes/ and touching the appointment of their gouernings/ were done of Dauid by the aduise of the prophetes/ Gods plasthem/ wherby receiued of the Lord by commaundement/ that wherby they deliuered to Dauid. And if so be that it can be shewed/ that archbyshops and archdeacons/ came into the church by any commaundement of the Lord/ then thys allegation hath some force/ but now being not only not commaunded/ but also (as I haue shewed) forbidde/ euery man doth see that this reason hath no place/ but serueth to the vtter ouerthrow of the archbyshop and archdeacon. For if Dauid being such a notable personage/ and as it were an angell of God/ durst not take vpon him to bring into the church any orders or pollicies/ not only not against the word of God/ but not without a speciall word and commaundement of God/ who shall dare to be so bold/ as to take vpon him the institution of the cheefe office of the church/ and to alter the pollicy that God hath established by hys seruauntes the apostles?

1. Chron. 19. 1.
1. Chron. 24. 1. 3. 7.
2. Chron. 29. 25

And where the byshop sayth/ it is knowen and confessed/ that there wanted many things to the perfection of the church of the Iewes: truely I do not know/ nor can not confesse/ that that church wanted any thing to the perfection of that estate/ wherby the Lord would haue them be in/ vntill the comming of our sauior Christe: and if there were any thing wanting/ it was not for want of good lawes and pollicies/ (whereof the question is/) but for want of true execution of them/ wherby we speake not of.

For the two last reasons against the archbyshop and archdeacon/ although I be well acquainted wyth diuers/ that fauor this cause/ yet I did neuer heare them before in my life: and I beleeue they cannot be found to be hys reasons/ whole they are supposed to be/ and wherby he set howse that proposition/ that the byshop confuteth. Notwithstanding/ the former of these two seemeth to haue a good probability/ and to be grounded of that place of Logicke/ that saieth/ that according as the substance or substance of any thing is excellent/ so are those things that are annexed and ioyned vnto it. But because I would the simplest should vnderstand what is sayd or written/ I will willingly abstaine from such reasons/ the termes wherof are not easily perceiued/ but of those wherby be learned.

And as for the answer wherby the byshop maketh/ that in place of apostles/ prophets/ the gifte of tongues/ of healing/ and of gouernment/ are brought in vniuersities/ scholes/ byshops/ and archbyshops: by scholes and vniuersities/ I haue shewed/ they haue bene abused/ and therfore can not conueniently supply the roume of the apostles and prophets. Ioyne together a man conferre the scholers that learne/ as the scholes maisters wherby teach/ as the orders appointed for the gouernours of the scholes/ they shall be found to be rather ciuill then ecclesiasticall/ and therfore can not come in stead of any ecclesiasticall ministery. If the byshop by meane that they come in place of the gift of tongues/ and knowledge of the gospell that was first geuen miraculously/ I graunt it/ and then it maketh nothing to this question.

As for byshops/ they can not come in place of apostles or prophets/ for as much as they were before the Apostles/ and neither were Apostles nor Prophets/ and are one of those ministeries wherby the Apostles and prophets were ioyned vnto the Ephesians/ being the same that is in the text.

Then remaineth there for the archbyshop/ wherby he should come in place of the

prophets

Prophets and apostles (as the bysshop sayeth) howe commeth it to pass/ that the bysshop sayeth by and by oute of the authorytye of Erasmus/that Titus was an archbysshop: for at that time/there was bothe apostles/prophets/and Euangelists. If it be so therfore/that the archbysshop must supply the want of apostles, &c. howe commeth it to pas/ he weyeth not hys time whyleft they were deade/ but commeth in/like vnto one whych is borne oute of time/and like the vntimely and hasty frute/whych is seldome or neuer wholesome. And for one to come into the apostles or prophets place/requireth the authority of him whych ordained the apostles. &c. whych is the Lord/and hys institution in hys word/ whych is that whych we desire to be shewed. But hereof I haue spoken before at large. The necessity of Deanes I do not acknowledge/and I haue already spoken of them. Touching Archedeacons/ I shall haue occasion to speake a worde hereafter. For Earles and Dukes/and such like titles of honor/they are ciuil/neither doth it folowe/that because there may newe titles or newe offices be brought into the ciuile gouernement/that therefore the same may be attempted in the church. For God hath left a greater liberty in instituting thynges in the common wealth/ then in the churche.

For/for so much as there be diuers common wealthes/ and diuers formes of common wealthes/and all good/ it falleth oute/ that the offices and dignityes whych are good in one common wealth/are not good in an other/as those whych are good in a Monarchie/are not good in Aristocratie/and those which are good in Aristocratie/are not good in a populare state. But that can not be sayde of the churche/ whych is but one and vniforme/and hathe the same lawes and forme of gouernment throughout the worlde.

In common wealths also there are conuersions / one forme being changed into an other/whych can not be in the true church of God. As for Erasmus authorytye whych sayeth that Titus was an archbysshop/ I haue answered to it. And whereas Chrysostome sayeth / that the iudgement of many bysshops was committed to Titus / I haue declared in what sorte that is to be vnderstanded/ and yet vpon those woordes/the bysshop can hardly conclude/ that whych he doth: that Titus had the gouernment of many bysshops. For it is one thing to say/the iudgement of many was committed vnto Titus/and an other thyng to say/that he had the gouernement of many.

The answer of the bysshop vnto the fourth supposed reason/ pertaineth vnto an other question/that is whether ecclesiasticall persons/ought to exercise ciuil iurisdiction/ whervnto I will answer by Gods grace / when I come to speake vpon occasion of M. Doctors boke of that question. In the meane season I will desire the reader to consider/ what weake groundes the archbysshop and archdeacon stand vpon/seeing that the bysshop of Sarum/ being so learned a man/and of so great reading/coulde say no more in their defence/ whych notwythstanding in the controuersies against D. Harding/is so pithy and so plentifull.

Now I haue shewed how little those thinges whych M. doctor bringeth/ make for proufe of that wherefore he alledgeth them: I will for the better vnderstanding of the reader/ set downe what were y causes why the archbishops were first ordained/and what were their prerogatiues/ and preheminences before other bysshops/and the estate also of the old bysshops/whych liued in those times/wherin although there were great corruptions/ yet the church was in some tollerable estate/to the entent it may appeare/partly how little neede we haue of them now/ and partly also howe greate difference there is betweene ours and them. Of the names of Metropolitane/it hath bene spoken/howe that he shoulde not be called the chefe of priests/ or the high priest/ or bysshop of bysshops: nowe I will sette downe his office and power whych he had/more then the bysshops.

In the councell of Nyce it appeareth/ that the bysshop of the metropo- Chap. 9.

titane seate/called Synodes/& propounded the matters whych were to be handled. &c. the archbyshop doth not nowe call Synodes/but the Prince doche/for as much as there is no conuocation without a parliament/& he doth not propounde the matters/and gather the voyces/ but an other chosen/ whych is called procuratour/ therfore in yͤ respect that an archb.& metropolitane was first ordained/we haue no nede of an archb.or metropolitane. Agains/ an other cause also appeareth there/ whych was to see that the byshoppes kepte them selues within their owne dioceses/and brake not into an others diocese. But first this may be done without an archbyshop/and then it is not nowe of the archb.(hym selfe geuing licences vnto the wandring ministers to go throughout not so few as a dosen dioceses) therefore the office of an archb.is not necessarye in thys respecte/ and if it were/yet it must be other then it is nowe.

Chap. 9. Againe/the cause whye the metropolitane differred from the rest/and whye the calling of the Synode was geuen to hym/ as it appeareth in the same councel/ was for that the greatest concourse was to that place/and most assembly of men/ whervnto also may be added/for that there was the best commodity of lodging & of vitailing/ and for that/ as it appeareth in other councels/ it was the place and seate of the Empire. But with vs neyther the greatest concourse nor assemblye of men/nor the greatest commodity of lodging and vitailing/neyther yet the seate of the kingdome is in the metropolitane city/ therefore with vs there is no suche cause of a metropolitane or archbyshop.

In the councel of Carthage/holden in Cyprians time/it appeareth that no byshop had authority ouer an other/to compell an other/or to condemne an other/ but euery byshop was left at hys owne liberty to answer vnto God/ and to make hys accompt vnto Christ: and if any thing were done against any bishop/it was done by the consent of all the byshops in the prouince/ or as many as coulde conuenientely assemble. Therefore Cyprian/whych was the metropolitane byshop/ had then no authoritye ouer the rest/and yet then (there being no christian magistrate/ whych woulde punishe the disorders whych were committed of the christian byshops) there was greatest nede/ that there shoulde haue bene some one/ whych might haue had the correction of the rest. If therefore when there was moste nede of thys absolute authoritie/ there neyther was/ nor myght be anye suche/ it followeth that nowe we haue a Christian magistrate/ whych maye and oughte to punishe the disorders of all Ecclesiasticall persons/and may and ought to call them to accompt for their faultes/that there shoulde be no suche nede of an archbyshop.

The moderation of their authority in the auncient times may appeare/first by a Canon whych is falsly geuen to the apostles/ being as it is like a Canon of the councell of Antioche/ wherin although it ordaineth one primate in euery nation ouer the rest/ and will not suffer any great matter to be done without him/ as also will not suffer him to do any thing without the rest/ yet euery B. might do that/whych appertained vnto hys own parish/without hym/and he nothing to do with hym in it. But as it seemeth/the meaning of the Canon was/that if there were any waighty matter to be concluded for all the churches in the nation/ then the byshops of euery parish should not enterprise any thing without calling hym to counsell. Now we see that the archb. medleth with that whych euery byshop doth in hys owne diocese/ and hath hys visitations for that purpose/ & will take any matter out of their handes/concludeth also of diuers matters/neuer making the byshops once privy to hys doings.

34. canon.

Platina cap. Higin. Higinus/or as some thincke Pelagius(I speake here as Platina reporteth/not thincking that in Higinus time/ there was any Metropolitane) ordained that no Metropolitane should condemne any byshop/vnles the matter were first bothe harde and discussed by the byshoppes of that prouince/ at what time/

and

and after a great whyle/a bishop was the same we cal a minister. Now the arch-
bysshop will wythout any further assistance or discussion by others suspend hym/
and in the ende also throwe him oute of hys charge/and if he haue the same au-
thority ouer a bysshop/as a bysshop ouer the minister (as it is sayd) he may do the
like vnto hym also.

The councell of Antioche ordained/that if the voyces of the bysshops were Canon. 17.
euen/and that if halfe did condemne hym/and halfe cleare hym/that then the me-
tropolitane bysshop shoulde call of the nexte prouince some other bysshops/whych
should make an ende of the controuersy. Wherby appeareth that the Metropoli-
tane had so small authority and power ouer and aboue the rest/that he had not so
much as the casting voyce/when bothe sides were euen/and therefore it appea-
reth/that besides the names of metropolitane/there was litle or no resemblance
betwerne those that were then/and those whych be now.

Now/to consider how the bysshops whych are now/differ from the bysshops
whych were in times past/I must call to thy remembrance (gentle reader) that
whych I haue spoken before/which was that then there was/as appeareth out
of Cyprian and Jerome/and others/ one bysshop in euery parishe or congregati-
on: nowe one is ouer a thousande/then euery bysshop had a seuerall church where
he preached and ministred the sacraments: nowe he hath none/then he ruled that
one churche (as I shewed oute of Jerome) in common wyth the Elders of the
same: nowe he ruleth a thousande by hym selfe/shutting oute the ministers/to
whome the rule and gouernement belongeth/then he ordained not any minister of
the churche/except he were first chosen by the presbiterie, and approued by the
people of that place whereunto he was ordained: nowe he ordaineth where there
is no place hoyde/and of hys priuate authority/wythout either choise or appro-
bation of presbyterie or people: then he excommunicated not/nor receiued the ex-
communicated/but by sentences of the eldership/and consent of the people/as shall
appeare afterward: nowe he dothe bothe.

And thus you se that contrary to the woorde of God/he hathe gotten into
hys owne hande/and pulled to him selfe/bothe the preheminence of the other mi-
nisters/and the liberties of the church/whych God by his woord had geuen. And Hispal. Con-
as for the offices wherein there is any laboure or trauaile/ those thoy haue tur- cil. can. 7.
ned vnto the other ministers/ as for example in times past it was not lawfull for
hym that was then an elder/ to preache or minister the sacraments in the presence
of the bysshop/because the bishop him selfe should do it/and now those whych they
call elders/may preach and minister the sacraments by the bysshops good licence/
although he be present.

Now if you will also consider how much the Lordshyp/pompe/and statelі-
nes of the bysshops in our dayes/differ from the simplicity of them in times past/
I will geue you also a taste thereof/if first of all I shewe the beginning/or as it
were the fountaine wherevpon the pompe grewe/whych was/when in steade of
hauing a bysshop in euery parishe and congregation/they began to make a bishop
of a whole diocese/and of a thousand congregations.

In an epistle of Zacharie vnto Pope Boniface/it is thus wrytten: it hath Concil. tom. 3.
bene oftentimes decreed/that there shoulde not be a bysshop appoynted in euery epi. zach. papæ
village or litle citie/least they should growe vile through the multitude: wherby ad Bonif.
it bothe appeareth/that there was wonte to be a bysshop in euery parishe/and vp-
on howe corrupte and euill consideration one bysshoppe was sette ouer a whole
diocese. No doubte those that were authoures of thys/had learned too well one
olde prouerb/the fewer the better cheare/but the more bysshops the merper it had
bene wyth Gods people. And they might wyth as good reason hinder the sunne
from shining in al places/& the raine from falling vpon al grounds/for feare they
should not be set by/being common/as to bring in such a wicked decree/wherby

vnder pretence of deliuering the byshop from contempt/they sought nothing els but an ambitious and stately Lordshyp ouer those whych had not that title of byshop that they had/although they did the office of a byshop better then they dyd. And what intollerable presumption is thys / to chaunge the institution of God/ as though he whych ordained not one only / but some nomber more or les of byshops in euery church/did not sufficiently foresee/ that the multitude and plentye of byshops could breede no contempt of the office. And it may be as well ordained that the children of poore men should not call them that begate them/fathers and mothers/but only the childre of the rich/and of noble/least that if euery man that hathe children/should be called a father/fathers should be sette nothyng by. And heere let vs obserue by what degrees and staires Sathan lifted the childe of perdition vnto that proude title of vniuersall byshop. First/where the Lorde did ordaine that there should be diuers pastors/elders/or byshops in euery congregation/Sathan wrought first that there should be but one in euery churche: thys was no doubt the first step. Afterwardes he pushed further/and stirred vp diuers not to content them selues to be byshops of one church/but to desire to be byshops of a diocesse/whereunto although it seemeth that there was resistance (in that it is sayd that it was decreed often) yet in the end this wicked attempt preuailed/and thys was an other step. Then were there archbishops of whole prouinces/whych was the third staye vnto the seat of antichrist. Afterwards they were Patriarks of one of the .iij. corners of the whole world/the whole church being assigned to the iurisdiction of foure/that is to saye of the Romaine/ Constantinopolitane/Antiochene/and Alexandrine byshops. And these foure stayers being layd of Sathan/there was but an easy stride for the B. of Rome/into that chaire of pestilence/wherin he nowe sitteth. Hauing now shewed howe thys Lordly estate of the byshop began/ and vpon what a rotten ground it is builded/ I come to shew how farre the byshops in our time are / for their poompe and outward statelines/degenerated from the byshops of elder times.

And heere I call to remembrance / that whych was spoken of the poore estate of Basile and Theodozete: and if M. Doctor will say (as he doth in deede in a certaine place) that thē was a time of persecution/and this is a time of peace: it is easely answeared/that although Basill were vnder persecution/yet Theodozete liued vnder good emperors. But that shall appeare better by the Canons/ whych were rules geuen for the byshops to frame them selues by.

14. canon. It calleth it hospitiolum.

In the .4. councell of Carthage it is decreed/that the byshops should haue a little house neare vnto the church: what is thys compared whych so many faire large houses/and whych the princely palace of a byshop? And in the same councel it is decreed that he should haue the furniture and stuffe of hys house after the common sorte/and that hys table and diet should be poore / and that he should get him estimation by faithfulnes and good conuersation.

15. canon.

5. canon. Concil. Tyronensis.

And in an other councell / that the byshops should not giue them selues to feastes/but be content whych a little meate. Let these byshops be compared whych oures/whose chambers shine whych gilt/whose walles are hanged whych clothes of Arras/whose cupbordes are loden whych plate/whose tables and diets are furnished whych multitude and diuersity of dishes/ whose daily dinners are feastes: Let them I say be compared together/and they shall be founde so vnlike/ that if those olde byshops were aliue/they would not know each other. For they would thinke that oures were princes/ and oures agayne would thinke that they were some hedge priests/not worthy of their acquaintance or fellowshyp.

34. canon.

In the same councell of Carthage/ it was decreed/ that no byshop sitting in any place/should suffer any minister or other to stand. Nowe I will repose me to themselues how thys is kept/and to the poore ministers whych haue to do with them/and come before them.

The

The byshops in times past had no taple nor traynte of men after them / and thought it a slaunder to the gospell to haue a number of men before and behynde them. And therefore is Paulus Samosatenus noted as one that brought religion into hatred / as one that seemed to take delight rather to be a captaine of two hundreth / then a byshoppe / because he had gotten him a sort of seruing men to waight on hym. An other example not vnlyke and likewyse reprehended is in Rufine of one Gregory a byshop. Now in our dayes it is thought a commendation to the byshop / a credite to the gospell / if a byshop haue 30. 40. 60. or more wayting of hym / some before some behynde / whereof three parts of them (set a part the carying of a dishe vnto the table) haue no honest or profitable calling to occupy themselues in two houres of the day / to ye hyndring of the church and commen wealth also with all kynde of disorders and greater inconmodities / then I minde to speake of / because it is not my purpose. Euseb. lib. 7. c. 30. Ruf. 1. lib. cap. 23.

And heere I will note an other cause / which brought in this pompe and princely estate of byshoppes / wherin although I will say more in a worde for the pompeous estate / then M. Doctor hath done in all hys treatise / yet I will shew that although it were more tollerable at the first / now it is by no meanes to be borne with. In the ecclesiasticall story we read that the inscriptions of byuers epystles sent vnto byshops were timiotatois kyriois. We read also of aspasticon oicon house of salutations / which Ambrose byshop of Millain had. As for the title of (most honorable Lordes) it was not so great nor so stately as the name of a Lord or knight in our country / for all those that know the maner of the speach of the Grecians do well vnderstand / how they vsed to call euery one of any meane countenaunce in the common wealth where he lyued kyrion / that is Lorde / so we se also the Euangelistes vse the worde Kyrios to note a meane person as when Mary in the. 20. of John / thinking that our sauiour Christ had bene the keper of the garden calleth hym (Kyrion). So likewise in Fraunce they call euery one that is gentilman / or hath any honest place Monseur, and so they will say also saying your honour. Now we know thys worde (Lord) in our countrey is vsed otherwise / to note some great personage / eyther by reason of birth or by reason of some high dignitie in the common wealth / which he occupyeth: and therfore those titles although they were somewhat excessiue / yet were they nothing so swelling and stately as oures are. Theo. li. 5. c. 18. Li. eodem. cap. 18.

And as touching Ambrose house / albeit the worde doth not employ so great gorgeousnes nor magnificence of an house as the palaces and other magnificall buildinges of our byshoppes: yet the cause wherevpon thys rose / doth more excuse Ambrose / who being taken from great wealth and gouernment in the common wealth / gaue ouer hys office / bydde taryne hys house and that which he had gotten.

But our byshops doe mayntayne thys pompe and excesse / of the charges of the church / with whose goodes a great number of idle loytering seruing men are mayntayned / which ought to be bestowed vpon the ministers / which want necessary finding for their families / and vpon the poore / and mayntenance of the vniuersities. As for the superfluous expences of the church goodes / when many other ministers want / and of making great dynners and entertayning great Lordes and ministrates / and of the answere to them that say they do helpe the church by thys meanes / I will referre the reader to that which Jerome writeth in a certayne place where thys is handled more at large. By thys which I haue cyted it appeareth / what was one cause of thys excesse and stately pompe of the byshops / namely that certeine noble and rich men / being chosen to the ministerie and hyring somewhat like vnto the former estates wherein they were before / others also aspyred to be like vnto them: as we se in that poynt the nature of man is too ready to follow / if they set any example before theyr eyes. But there is no Ad nepotianū monachum.

reason because Ambrose and such like did so/ therefore our bishops should do it of the churches costes. For because Ambrose and such like did tary in their trim houses which they had built them selues of their owne charge before they were bishops/ that therefore they should come out of their chambers or narow houses/ into courtes and palaces builded of the churches costes.

Another reason of this pompe and statelynes of the bishoppes was/ that which almost brought in all poyson and popishe corruption into the church/ and that is a foolish emulation of the maners and fashions of the Idolatrous nations. For as this was the craft of sathan to draw away the Israelites from the true seruice of God/ by their fond desire they had to conforme them selues to the fashyons of the gentiles: so to punish vnthankefull receiuing of the gospell/ and to fulfill the Prophecies touching the man of sinne/ the Lord suffered those that professed Christ to corrupt their wayes by the same sleyght of the Deuill.

Euseb. 8. cap. 15 Galerianus Maximinus the Emperor to the end that he myght promote the Idolatry and superstition whereunto he was addicted/ chose of the choysest magistrates to be priestes / and that they myght be in great estimation gaue eche of them a trayne of men to follow them. And the christians and christian Emperours / thinking that that would promote the christian religion that promoted superstition/ and not remembring that it is often times abhominable before God/ which is esteemed in the eyes of men/ endeuoured to make their bishops encounter and match with those Idolatrous priestes/ and to cause that they should not be inferior to them in wealth and outward pompe. And therfore I conclude that seing the causes and fountaynes from whence this pompe and statelynes of bishops haue come/ are so corrupt and naught/ the thing it selfe which hath risen of such causes can not be good.

Luke. 16. 15. And thus will I make an end/ leauing to the consideration and indifferent swaying of the indifferent reader/ how true it is that I haue before propounded/ that our Archbishops/ Metropolitanes/ Archdeacons/ Bishops/ haue besides the names almost nothing common with those which haue bene in elder tymes/ before the flame of the gospell began to be marueilously darkned/ by the stincking mistes which the deuill sent forth out of the bottomles pit to blynde the eyes of men / that they shoulde not see the shame and nakednes of that purpled whore/ which in the person of the clergy/ long before she gat into her seate prepared her selfe by painting her forethen face / with the couloures of these gorgeous titles and with the shew of magnificall and worldly pompe. For the deuill knew well enough/ that if he should haue sette vp one only bishoppe in that seate of perdition/ and left all the rest in that simplicitie wherein God had appointed them/ that this eldest sonne shoulde neyther haue had any way to gette into that/ and when he had gotten it / yet being as it were an owle amongst a sort of birdes/ shoulde haue bene quickly discouered.

But I haue done / only this I admonishe the reader that I doe not allow of all those thinges which I before alleaged in the comparison betweene our Archbyshoppes and the Archbyshops of olde tyme/ or our bishoppes and theirs. Only my entent is to shew that although there were corruptions / yet in respect of ours they be much more tollerable: and that it might appeare how finale cause there is that they should alleage their examples to confirme the Archbyshops and Byshops that now are.

Concerning the offices of commissioner ship and how conuenient it is that ministers of the worde should exercise them / and how that the worde of God doth not permitte any such confusion of offices/ there shalbe by Gods grace spoken of it afterwarde.

To your answere also vnto the places of S. Mathew and Luke/ the reply is made before. The place of the fourthe of the first to the Corinthyans/ is well alledged/

alledged/for it teacheth a moderate estymation of the mynisters/ and a meane betwene the contempt and excessiue estymation/neyther can there be any redyer way to weede that disorder which was amongst the Corinthyans/ as to say I holde of such a one/ and I of such a one/ and I of such an other/ then to sette vp certayne mynisters in so hyghe Titles and great shew of worldly honoure. For so commeth it to passe/ that the people will saye/ I beleeue my Lord/and my Lorde archbyshoppe/ what so euer oure parson say/ for they bee wyse men and learned/ as wee see it came to passe amongst the Corinthyans. For the Apostles because they hadde a shewe and outwarde pompe of speache/ they carped away the people. For although Saynt Paule sayeth that some sayde/ I holde of Paule/ I holde of Apollo/ I of Cephas/yet as it appeareth in an other place/ they helde one of thys braue eloquent teacher/ an other of that. For hee translated these speaches vnto hym and hys fellowes by a figure. All that rule is tyrannycall/ whiche is not lawfull/ and is more then it ought to bee/and therfore the place of Saynt Peter is fitly alleaged/ wherevnto also I haue spoken some thyng before. 1.Cor.4.6.

You are you say of Hemingius mynde/and thincke that thys opynion smelleth of Anabaptisme/ I haue shewed how you haue depraued and corrupted Hemingius/and desire you to shew some better reason of your opynion/ autos epha, will not suffice vs. You say/ that if we had once obtayned equalitie amongst the clergie/we would attempt it in the latter.

In what starre doe you see that Maister Doctor? Moyses sayth/that if a man speake of a thing to come/ and it come not to passe as he hath spoken/ that that man is a false Prophet/if your prophesie come not to passe/ you know your iudgement already out of Moyses. Deut.18.22.

The Pharisies when our sauiour Christ inueighed agaynst their ambytion/accused hym that he was no freende to Cesar/ and went about to discredite hym with the cyuill Magistrate/ you shall apply it your selfe/you will needes make the Archbyshoppe.&c. neyghbours vnto the cyuill Magistrates/ and yet they almost dwell as farre a sonder as Rome and Ierusalem/and as Spon and S. Peters Church there/ so that the house of the archbyshoppe may bee burnt flicke and stone/ when not so much as the smoke shall approche the house of the cyuill magistrate. Luk.23.2.

In the. 116. page/ for the authoritie of the archbyshoppe/ is alleaged the nynthe Canon of the Councell of Antioch/which I haue before alleaged/to proue how farre different the authoritie of the Metropolitane in those times was from that which is now. For there the Councell sheweth that euery Byshoppe in hys Diocese/hath the ordering of all matters within the circuite thereof/and therfore the meaning of the Councell to bee/ that if there be any affaires that touche the whole Churche in any lande/that the Byshoppes shoulde doe nothing without making the Metropolitane priuy/as also the Metropolitane myght doe nothing without making the other Byshops a counsell of that which he attempted/which maister Doctor doth cleane leaue out.

And if thys authoritie which the councell geueth to the Metropolitane/being nothing so excessiue as y authoryte of our Metropolitanes now/had not bene ouer much/or had bene iustifiable/what needed men father thys Canon (which was ordayned in thys councell) of the Apostles/for the seeking falsly of the name of the Apostles/to geue credite vnto thys Canon/doth cary with it a note of euill and of shame/ which they shoulde haue couered as it were with the garment of the Apostles authoritie.

And in the hundreth twentie and three page/to that which Maister Bucer sayeth / that in the Churches there hath bene one which hath beene cheefe ouer the rest of the mynisters/if he meane one cheefe in euery particulare churche/ or one

one cheefe ouer the mynisters of dyuers churches meeting at one Synode/ and cheefe for the time/ and for such respectes as I haue before shewed / then I am of that mynde which he is: And if he meane any other cheefe/ or after any other sort / I deny that any such cheefety was from the Apostles tymes / or that any such cheefetie pleaseth the holye ghoste / whereof I haue before shewed the proufes.

And whereas M. Bucer seemeth to allow / that the name of a byshop / which the holy ghoste expressly geueth to all the ministers of the worde indifferently / was appropriated to certen cheefe gouernoures of the church / I haue before shewed by dyuers reasons / how that was not done without great presumption and manifest daunger / and in the end great hurt to the church.

And if M. Doctor bee not thus to oppose mens authoritie to the authoritie of the holy ghoste / and to the reasons which are grounded out of the scripture / M. Caluin doth openly misliyke of the making of that name proper and peculiar to certayne / which the holy ghoste maketh common to moe. And whereas of M. Caluines wordes / which sayth that there be degrees of honor in the mynistery / M. Doctor would gather an archbyshop / if he had understanded that an Apostle is aboue an Euangelist / an Euangelist aboue a pastor / a pastor aboue a doctor / and he aboue an elder that ruleth only / he needed neuer to haue gone to the popish Hierarchie / to seeke hys diuersities of degrees / which he myght haue founde in M. Paule. And whereas vpon M. Caluines wordes / which sayeth that Paule was one of the cheefe amongst the Apostles / he would seeme to conclude an archbyshop amongst the byshops / he should haue remembred / that S. Paules cheefrie amongst the Apostles / consisted not in hauing any authoritie or dominion aboue the rest / but in labouring and suffering more then the rest / and in giftes more excellent then the rest.

Now where as hee sayeth / that we desire to pull the rule from others / that the rule myght be in oure handes / and we myght doe what we list / and that we seeke to wythdraw oure selues from controlement of Prince / and Byshoppe / and all. First / hee may learne if hee will / that we desire no other authoritie then that / which is to the edifying of the church / and which is grounded of the word of God: which if any mynister shall abuse to hys gayne or ambition / then he ought to abyde not only the controlement of the other mynisters / yea of the brethren / but also further the punishment of the Magistrates according to the quantitie of the faulte.

And seeing you charge the brethren so sore / you must be put in remembrance / that thys vnreasonable authoritie ouer the rest of the mynisters and clergy / came to the byshops and archbyshops / when as the Pope byd exempt hys shauelinges from the obedience / subiection / and iurisdiction of the Princes: now therfore that we be ready to geue that subiection vnto the Prince / and offer our selues to the Princes correction in things wherein we shall doe a misse / doe you thincke it an vnreasonable thing / that we desire to bee disburdened of the byshops and archbyshops yoke / which the Pope hath layde vpon our neckes?

And in the. 207. page vnto the middest of the 214. page / thys matter is a=gayne handled / wherefirst M. Doctor would draw the place of Galathians the second / to proue an archbyshop / and that by a false translation / for hoi dokountes / which in (they that seemed as appeareth) he hath translated (they & are the cheefe) & although the place of the Galathians may be thought of some not so pregnant / nor so full agaynst the archbyshop / yet all must needes confesse / that it maketh more against him then for him. For S. Paules purpose is to proue there / that he was not inferioure to any of the Apostles / & bringeth one argument thereof / that he had not his gospel from them / but from Christ immediatly / & therfore if the apostles that were esteemed most of / and supposed by the Galathians & others to be

the

the cheefe/ had no superiorytie ouer S. Paule/but were equall wyth hym/it fol-
loweth that there was none that had rule ouer the reste. And if there needed no
one of the Apostles to be ruler ouer the reste/there seemeth to be no neede/that one
bysshoppe shoulde rule ouer the reste. But that I run not backe to that I haue
handled before/ I will not heere so much vrge the place/ as I will not doe also
that of the Hebrues which followeth/ and yet the argument is stronger/ then
that M. Doctor coulde answere. For if the lawyer to the Hebrues/ doe proue
our sauiour Christes vocation to be iust and lawfull/ because hys calling was
contayned in the scriptures/as appeareth in the 5. and 6. verse/ then it followeth
that the calling of the archbishop which is not comprehended there/ is neither iust
nor lawfull. For that no man (sayth the apostle) taketh that honour vnto hym
selfe/but he that is called of God. &c. But I say/hauing before sufficiently spo-
ken of the reasons which ouerthrow the archbyshoppe/ I will let passe these and
other places/answearing only that which M. Doctor hungreth for the establish-
ment of them. He sayth therefore afterwarde/ that although one man be not able
to be bysshop ouer all the church/yet he may be bysshop ouer a whole diocese/ or of
a prouince. Now if I would say the one is as impossible as the other/& for proofe
hereof alleage that which the Philosophers say/ that as there are no degrees in
that which is infinite/as that of thinges which are infinite/ one thing can not be
more infinite then an other/ so there are no degrees in impossibilitie/ that of
thinges which are impossible/ one thyng shoulde bee more impossible then an o-
ther: If I shoulde thus reason/ I thincke I shoulde putte you to some payne.
But I will not draw the reader to suche thorney and subtile questyons/ it is
enough for vs/that the one and the other be impossible/ although one shoulde bee
more impossible then the other. And that it is impossible for one man to bee by-
shoppe ouer a whole prouince/or ouer a whole dyocese/ I leaue it to bee consi-
dered of that which is before sayde in the discription of the office of a bysshoppe/
pastor/or minister/where I speake of the necessitie of the residence of the bysshop
in hys church.

As a Prince may rule a whole realme/ such as Fraunce/ or Englande/so
may he rule the whole worlde by officers and magistrates appoynted vnderneath
hym: And there haue bene byuers Princes/ which haue had as many landes
vnder their power/as the Pope hath had churches/and although it be somewhat
inconuenient/yet I know not why they might not so haue/ comming lawfully by
them. Now I would gladly heare whether you woulde say the same of a by-
shoppe/and if you dare not/then why doe you bring the similitude of the gouern-
ment of a Prince ouer a lande/to proue that an archbyshop may be ouer a whole
prouince. M. Doctor dare boldly say/that there may be one bysshop ouer a whole
prouince/but he dare not say that there may be a bysshop ouer the whole Church.
But what better warrant for the one/then for the other? Againe/ if the whole
church be in one prouince or in one realme/ which hath bene/ and is not impossi-
ble to be againe/if there may be now one bysshop ouer a realme or prouince/ then
there may be one bysshop ouer all the church/ so that in transgressing with an arch-
bysshop/he hath brought forth a Pope.

But he sayth that an archbyshop hath not the charge of gouernment ouer
the whole prouince generally/ but in cases exempted/ & so may bee it more easelye
But he should haue remembred/that he assigned before the offices of archbyshop
& bysshop/to be in all those things/which other ministers are/& that besides those
offices/he geueth them particulare charges. So that where the office of the mi-
nister is but to preach/pray/& minister the sacraments in hys parish/ the office of
archbyshop & bishop/is to do the same/and more in the whole prouince or diocese.
And so it followeth that it is easyer for a minister to discharge his duetie in hys
parish/then for an archbyshop or bysshop to discharge their duelies in any one pa-

vithe of their prouince or diocese. For they haue in euery parish more to doe/ and greater charge/ then the minister of the parishe hath/ then much lesse are they able to doe their duelies in all the parishes of their prouinces or diocese.

After M. Doctor translateth out of M. Caluin / the papistes reasons for the supremacy of the Pope/ and M. Caluines solutions. For what purpose her knoweth/ I can not tell/ vnles it be to blot paper/ I know not what he shoulde meane/ and the quarell alsb which he picketh/ to translate thys place/ is yet more strange. For he sayth that the authors of the admonition/ borowed their argumentes from the papistes / when the contrary is true / that they vse the reasons which they of the gospell vse against the supremacy of the pope / to ouerthrow the archbyshoppe. And maister Doctor doth vse reasons to defende the archbyshop/ which the papistes vse to maintayne the Pope. For M. Doctor woulde proue/ that for because there is one king ouer a realme/ therefore there may be one byshop ouer a prouince / and the papistes vse the same reason to proue the Pope to be a byshop of the whole church. Shew now one reason/ that the authors of the admonition brought of the papistes / to proue that there should be no archbyshop. But now I perceiue hys meaning / and that is/ that he thought to gette some comfort for the archbishop in M. Caluins solutions made vnto the papistes reasons for the supremacy: and therfore he hath haled and pulled in as it were by the shulders/ thys disputation betweene the protestants and the papistes touching the supremacy. And what is it that M. Caluin sayth for the archbyshop? It hath bene before shewed / what his iudgement was touching hauing one minister ouer all the ministers of a prouince / and that he doth simply condemne it in hys commentary vpon the first chap. of the Philippians. Now let it be considered/ whether in these sentences he hath sayd any thing against hym selfe. The papistes obiect that for so much as there was one high priest in Jury ouer all the church/ therfore there should be one byshop ouer all. To whom M. Caluin answeareth/ that the reason followeth not: for sayth he/ there is no reason to extend that to all the worlde/ which was profitable in one nation. Hereupon M. Doctor would conclude that M. Caluine alloweth one archbyshop ouer a whole prouince.

If one going about to proue that he may haue as many wiues as hee list/ woulde alledge Jacob for an Example which had two wyues: and Maister Doctor should answere and say / that although hee myght haue two wyues/ yet it followeth not that he may haue as many as he list/ would not Maister Doctor thinke that he had great iniurye/ if a man should conclude of these wordes/ that hys opynion is that a man may haue two wyues? I thinke that he would suppose that he had great wrong/ and yet thus would he conclude of Maister Calumes wordes in thys first sentence / whereas in deede M. Caluine declareth a little after / a speciall reason why there was but one high priest in the whole land of Jury/ which is because he was a figure of Christ/ and that therby should be shadowed out hys sole meditation betweene God & his church. And therefore sheweth he / so much as there is none to represent or figure our sauiour Christ/ that his iudgement is / that as there shoulde be no one ouer all the churches / so should there be no one ouer any nation. To the papistes obiecting for the supremacy/ that S. Peter was the prince & cheefe of the apostles/ M. Caluin answereth/ first by denying that Peter was so/ and bringeth many places to proue that he was equall to the other apostles. Afterward he sayth/ although it be graunted/ that Peter was cheefe/ yet followeth it not because one may beare rule ouer twelue being but a fewe in number/ that therefore one may rule ouer an hundreth thousand/ & that it followeth not/ that that which is good amongst a few/ is euyll with good in all the world. Now let all men iudge/ with what conscience & truth/ M. Doct. eyteth M. Caluin/ for to proue the office of the archbyshop. But I maruell that he could not also see that/ which M. Caluin sayeth in the next sen-

tence

tence almost/where he sayth that Christ is only the head of the church/ and that the church doth cleaue one to an other vnder his dominion: but by what meanes/ according (sayth he) to the order and forme of policy which he hath prescribed/ but he hath prescribed no such forme of policy/that one bysshop should be ouer all the ministers and churches in a whole diocese/or one archbyshop ouer all the ministers and churches in a whole prouince/ therefore thys forme of policy which is by archbyshops/and such bysshops as we haue/is not the meanes to knitte vs one to an other in vnitie vnder the dominion of Christ. Touching the titles and names of honor which are geuen to the Ecclesiasticall persones with vs/ and how that princes and ciuill magistrates may and ought to haue the title/ which can not be geuen to the ministers/ I haue spoken before/and therefore of archbyshops/archdeacons/and the lord bysshops thus farre.

To the next section contayned in the.77.78.and a peece of the.79.page.

BEfore I come to speake of prayers/ I will treate of the faults that are committed almost throughout the whole Leyturgy/& publike seruice of the church of England. Whereof one is that/ which is often obiected by the authors of the admonition/that the forme of it/is taken from the church of Antichrist/as the reading of the Epistles and Gospels so cutte & mangled/as the most of the prayers/the maner of ministring the Sacraments/of Mariage/of Burtall/Confirmation/translated as it were word for word/ sauing that the grosse errours and manifest impieties be taken away. For although the formes & ceremonies which they vsed/ were not vnlawfull/and that they contayned nothing which is not agreeable to the word of God(which I would they vsed not)yet notwithstanding/ neyther the worde of God/ nor reason/ nor the examples of the eldest churches both Iewishe and christian/doe permitte vs to vse the same formes and ceremonies/being neyther commaunded of God/neyther such/as there may not as good as they/and rather better be established.

For the word of God I haue shewed before/ both by the example of the apostles conforming the Gentiles vnto the Iewes in their ceremonies/& not contrariwise the Iewes to the Gentiles/& by that the wisedom of God hath thought it a good way to keepe hys people from the infection of idolatry and superstition/ to seuere them from idolaters by outwarde ceremonies / and therefore hath forbidden them to do things which are in them selues very lawfull to be done. Act.15.20. Leuit.19.17.

Now I will adde thys further/that when as the Lord was carefull to seuere them by ceremonies from other nations/yet was he not so carefull to seuere them from any/as from the » Egiptiās amongst whom they liued/ & from those nations which were next neighbors vnto them/because from them was the greatest feare of infection. Therefore by this constant & perpetuall wisedome which God vseth to keepe his people from idolatry/it followeth/ ỹ the religion of God/ should not only in matter & substance/but also(as far as may be)in forme & fashion differ from ỹ of the idolaters / & especially the papistes which are round about vs/and amongst vs. For in deede it were more safe for vs to conforme our indifferent ceremonies to the Turkes which are far of/ then to the papistes which are so neare. Deu. 22.11.12 Leuit.11. Deut.14. Ephes.2.14. Leuit.18.3. Deut.17.16.

Common reason also doth teach/ that contraries are cured by their contraryes:now Christianitie and Antichristianitie/the gospell and popery/ be contraries/therefore antichristianisme must be cured not by it selfe/ but by that which is (as much as may be)contrary vnto it: So that a medled & mingled estate of the order of the gospell/& the ceremonies of popery/is not the best way to banish popery. And therefore as to abolishe ỹ infection of false doctrine of the papistes/ it is necessary to establish a diuers doctrine/& to abolish the tirāny of ỹ popish gouernment/necessary to plant the discipline of Christ:so to heale ỹ infection ỹ hath crept

into mens myndes by reason of the popish order of seruice/it is meete that the o-
ther order were put in the place thereof. Philosophie which is nothyng els but
reason/teacheth/that if a man will draw one from vice which is an extreeme vn-
to vertue/which is the meane/ that it is the best way to bring hym as far from
that vice as may be/ and that it is saker and lesse harme for hym to be led some-
what too farre/then he should be suffered to remayne within the borders and con-
fines of that vice wherewith he is infected. As if a man would bring a dronken
man to sobrietie/ the best and nearest way is to cary hym as farre from hys ex-
cesse in drincke as may be/ and if a man could not keepe a meane/ it were better
to fault in prescribing lesse then he shoulde drincke/ then to faulte in geuing hym
more then he ought. As we see to bring a sticke which is crooked/to be straight/
we doe not only bow it so farre vntill it come to be straight/but we bende it so far/
vntill we make it so crooked of the other side/as it was before of the first side/to
thys end/that at the last it may stand straight/and as it were in the mid way be-
twene both the crookes/which I do not therfore speake/ as though we ought to
abolishe one euill and hurtfull ceremony for an other/ but that I would shew/
how it is more daungerous for vs that haue bene plunged in the mire of Popery/
to vse the Ceremonies of it/ then of any other tholatrous and superstitious ser-
uice of God. Thys wisedome of not conformyng it selfe vnto the ceremonies of
the Idolaters in things indifferent/hath the church followed in times passed.

Libro de Ido-
latria.

Tertullian sayth/O sayth he/better is the religion of the heathen/for they
vse no solemnitie of the Christians/neyther the Lordes day/neyther the Pente-
coste/ and if they knew them/they would haue nothyng to doe with them/ for
they would be afrayd/least they should seeme Christians/but we are not afrayd
to be called heathen.

Euse.li.3.c.17.

Constantine the Emperor speaking of the keeping of the feaste of Easter/
sayth that it is an vnworthy thing to haue any thing common with that most
spitefull company of the Iewes. And a little after he sayth/that it is most absurd
and agaynst reason/that the Iewes should vaunt and glory/that the Christians
could not keepe those things without their doctrine. And in an other place it is
sayd after thys sort: It is conuenient so to order the matter/that we haue nothing
common with that nation.

Socr.1.li.ca.9.

The Councelles although they dyd not obserue them selues alwayes in
making of decrees thys rule/yet haue kept thys consideration continually in ma-
king theyr lawes/that they would haue the christians differ from others in their
ceremonies.

Tom.1.conc.
Laod.cano.38.

* The councell of Laodicia/ which was afterward confirmed by the sixthe
generall councell decreed/that the Christians should not take vnleauened breade
of the Iewes/ or communicate with their impietie.

2.Tom.Braccar
canon.73.

* Also it was decreed in an other councell/ that they should not decke theyr
houses with bayes leaues and greene bowes/because the Pagans dyd vse so/and
that they should not rest from their labours those dayes that the paganes dyd/
that they should not keepe the first day of euery moneth as they dyd.

Affrica.concil.
c.17.

* In other councell decreed/that the christians should not celebrate feastes
on the birth dayes of the Martyrs/ because it was the maner of the heathen:
whereby it appeareth/ that both of singulare men and of councels/in making or
abolyshing of Ceremonies/ heede hath beene taken/ that the Christians should
not be lyke vnto the Idolaters/ no not in those things which of them selues are
most indifferent to be vsed/or not vsed. It were not harde to shewe the same
considerations in the seuerall things which are mentioned of in thys admonition/
as for example in the ceremonies of prayer/ which is heere to bee handled/ wee
reade that Tertullian would not haue the Christians sitte after they had prayed/
because the tholaters dyd so/but hauing shewed thys in generall to be the policy

Lib.de anima.

of

of God firſt/ and of hys people afterwarde/to put as muche differẽce as can be commodiouſly betweene the people of God and others whych are not/ I ſhal not needs to ſhewe the ſame in the particulares.

Furthermore/as the wiſedome of God hathe thoughte it the beſt way/to keepe hys people from infection of idolatry/ to make them moſt vnlike the idolaters:ſo hath the ſame wiſedome of God thought good/that to kepe hys people in the vnity of the truth/there is no better way/then that they ſhould be moſte like one to an other/and that as much as poſſibly may be/they ſhuld haue all the ſame ceremonies. And therfore S. Paule to eſtabliſhe this order in the churche of Corinth/ that they ſhoulde make their gatherings for the poore vpon the firſte day of the Sabboth(whych is our ſunday)alleageth thys for a reaſon/that he had ſo ordained in other churches/ ſo that as children of one father/ and ſeruauntes of one family/he will haue all the churches/not only haue one diet/in that they haue one word/but alſo weare/as it were one liuery/in vſing the ſame ceremonies. 1. Cor. 16. 1.

Thys rule did the great councell of Nice follow/when it ordained/ that where certaine at the feaſt of Pentecoſt/ did pray kneeling/ that they ſhould pray ſtanding/the reaſon wherof is added/ whych is/ that one cuſtome oughte to be kepte throughout all the churches. It is true/that the diuerſity of ceremonies ought not to cauſe the churches to diſſent one fryth an other/ but yet it maketh much to the auoyding of diſſention/that there be amongſt them an vnity/not only in doctrine/but alſo in Ceremonies. Nowe we ſee plainely/ that as the forme of oure ſeruice and Leyturgie commeth to neare that of the papiſtes/ ſo it is farre differẽt from that of other churches reformed/ and therfore in bothe theſe reſpectes to be amended. Concil. Nicen. canon. 10.

In other faults there is in the whole ſeruice or Lyturgie of Englande/ for that it maintaineth an vnpreaching miniſtery/ and ſo conſequently an vnlawfull miniſtery. I ſay it maintaineth/not ſo muche in that it appoynteth a number of pſalmes and other prayers and chapters to be red/ whych may occruppe the time whych is to be ſpent in preaching/wherin notwythſtanding it ought to haue bene more ſtory/conſidering that the deuil vnder this coloure of long prayer/did thruſt in the kingdome of antichriſte banith preaching/I ſay not ſo much in that poynt/ as for that it requireth neceſſarily nothyng to be done by the miniſter/ whych a childe of ten yeare olde can not doe/ as well and as lawfully/as that man wherefryth the boke contenteth it ſelfe. Neyther can it be ſhifted/in ſaying this is done for want of able men to be miniſters/for it may be eaſily anſwearedthat firſt the want of ſufficient miniſters ought to be no cauſe for men to breake the vnchãgeable lawes of God/ whych be/ that none maye be made miniſter of the churche/ whych can not teache/ that none miniſter the ſacraments whych do not preache. For althoughe it might be graunted/(whych thing I woulde not denye/no not when there are enough ſufficient miniſters/) that they may appoynt ſome godly graue man whych can do nothing elſe but reade to be a reader in the churche/yet that may not be graunted/that they maye make of one that can doe nothyng but reade/a miniſter of the goſpell/or one whych may haue power to miniſter the ſacramentes.

Beſides that/ howe can they ſay that it is for want of ſufficient miniſters/ when as there be put out of the miniſterye men that be able to ſerue God in that calling/and thoſe put in their roumes/whych are not able/ when there are numbers alſo whych are fit to ſerue and neuer ſought for/nor once required to take any miniſtery vpon them? If therfore it were lawfull to pleade want of able miniſters/for this dumbe miniſtery whych is altogither vnlawfull/ yet woulde thys plea neuer be good/ vntill ſuche time as bothe theſe were reſtored whych are put out/and all other ſought forth and called vpon whych are fit for that purpoſe.

Againe/ it can not be ſayde iuſtly/ that they haue taken theſe reading miniſters/

sters/ vntill suche time as better may be gotten/ for if the church could procure a-ble ministers/ and should desire that they might be ordained ouer them/ they can not obtaine that/ considering that these reading ministers haue a free hold/ and an estate for terme of their liues in those churches/ of the which they are such ministers: so that by thys meanes/ the sheepe are not only committed to an idoll shep-heard/ I might say a wolfe/ and speake no otherwise then Aug. speaketh/ in that a not preaching minister hath entrance into the church/ but the doze also is shutte vpon him/ and sparred against any able minister/ that might haply be found ante.

There is a third fault/ which likewise appeareth almost in the whole body of this seruice and Liturgie of England/ and that is that the profit which might haue come by it vnto the people/ is not reaped. Whereof the cause is/ for that he which readeth/ is not in some places heard/ and in the most places not vnderstan-ded of the people/ through the distance of place betweene the people and the min-ister/ so that a great part of the people can not of knowledge tell/ whether he hathe cursted them or blessed them/ whether he hath red in Latine or in English/ all the which riseth vpon the words of the boke of seruice/ which are that the minister should stand in the accustomed place. For there vpon the minister in saying mor-ning and euening prayer/ sitteth in the chauncell/ with hys backe to the people/ as thoughe he had some secreate talke with God/ which the people myghte not heare. And here vpon it is likewise/ that after morning prayer for saying a nother number of prayers/ he climeth vp to the further end of the chauncel/ and runneth as farre from the people/ as the wall will let him/ as though there were some va-riance betweene the people and the minister/ or as though he were afraide of some infection of plage. And in dede it remeth the memory of the Leuitical priesthode/ which did withdrawe himselfe from the people into the place called the holyest place/ where he talked with God/ and offered for the sinnes of the people.

Likewise for Mariage he cometh backe againe into the body of the church/ and for baptisme vnto the church doze/ what comelines/ what decency/ what edi-fying is thys? Decencie (I say) in running and trudging from place to place/ e-difying in standing in that place/ and after that sort/ where he can worst be harde and vnderstanded. S. Luke sheweth/ that in the primitiue church both the pray-ers and preachings/ and the whole exercise of religion was done otherwyse. For he sheweth howe S. Peter sitting amongste the rest/ to the ende he myght be the better heard/ rose/ & not that only/ but that he stode in the midst of the people/ that his voyce might as much as might be/ come indifferently to all their eares/ and so standing/ both prayed and preached. Now if it be said for the chapters & Letany/ there is commaundement geuen/ that they should be red in the body of the church/ in deede it is true/ and therof is easely perceiued this disorder which is in saying the rest of the prayers/ partly in the hither end/ and partly in the further end of the chauncell. For seeing that those are red in the body of the church/ that the people may both heare and vnderstand what is red/ what should be the cause why the rest should be red farther of/ vnles it be/ that either those thinges are not to be heard of them/ or at the least not so necessary for them to be heard as the other which are recited in the body or midst of the church. And if it be further sayd/ that the boke reareth that to the discretion of the ordinarye/ and that he may reforme it if there be any thing amis/ then it is easely answered again/ that besides that it is against reason/ that the commoditye and edifying of the church should depende vpon the pleasure of one man/ so that vpon hys eyther good or euill aduise and discretion/ it should be well or euell with the church: Besides this (I say) we see by expe-rience of the disorders which are in many churches and dioceses in thys behalfe/ how that if it were lawfull to commit such authority vnto one man/ yet that it is not safe so to doe/ considering that they haue so euill quitten them selues in their charges/ and that in a matter/ the inconuenience whereof being so easily sene/ and

Acts. 1. 15.

so

to easily reformed / there is notwythstanding so greate and so generall an abuse. And the end of the order in the boke is to be obserued / which is to kepe the prayers in the accustomed place of the church / chappell / or chauncell / wheych how maketh it to edification? And thus for the generall faultes committed either in the whole Liturgy / or in the most part of it / both that I may haue no nede to repete the same in the particulares / and that I be not compelled alwayes to enter a new disputation / so ofte as M. Doctor sayeth very vnskilfully / and vnlike a deuine / whence so euer thys or that come / so it be not euill / it may be well stablished in the church of Christ.

Nowe I come to the forme of prayer wheych is prescribed / wherin the authors of the admonition declare / that their meaning is not to disalow of prescripte seruice of prayer / but of thys forme that we haue. For they expound themselues in the additions vnto the first part of the admonition. It is not to any purpose / M. Doctor setteth himselfe to proue / that there may be a prescript order of prayer by Iustine Martyrs testimony / wheych notwithstanding hath not one word of prescript forme of prayers / only he sayth there were prayers. He sayth in dede the auncient fathers say that there hathe bene alwayes such kinde of prayers in the churches / & although they do say so / yet all men may vnderstand easely / that M. Doctor speaketh thys rather by coniecture / or that he hath heard other me say so: for so much as that Doctor wheych he hathe chosen out to speake for all the rest / hath no such thing / as he fathereth on him. He sayeth that after they haue baptised / they pray for them selues / & for hym that is baptised / and for all men that they may be mete to learne the truth / and to expres it in their honest conuersation / and that they be found to kepe the commaundements / that they may attaine to eternall life / but is this to say / there was a prescript forme of prayer / when he sheweth nothing els but the chefe poynts vpon / wheych they conceiued their prayers? If you had alleaged thys to proue what were the matters or principall poyntes that the primitiue church vsed to pray for / you had alleaged thys to purpose / but to alleage it for a proofe of a prescript forme of prayer / when there is not there mẽtioned so much as the essentiall forme of prayer (wheych is the asking of our petitions in the name / and through the intercession of our sauior Christ) without the wheych there is not / nor cannot be any prayer / argueth that either you litle know what the forme of prayer is / or that you thought (as you charge the authors of the admonition so often) that this geare of yours should neuer haue come to the examination. But for as muche as we agree of a prescript forme of prayer to be vsed in the church let that go: thys that I haue sayd / is to shew that when M. Doctor hapneth of a good cause / wheych is very seldome in this boke / yet then he marreth it in the handling. After he affirmeth / that there can be nothing shewed in the whole boke / wheych is not agreeable vnto the word of God.

I am very lothe to enter into this field / albeit M. Doctor dothe thus prouoke me / bothe because the Papistes will lightly take occasion of euill speaking / when they vnderstand that we do not agree amongst our selues in euery poynte / as for that some fewe profesors of the gospell being priuate men / boldened vpon such treatises / take such wayes sometimes / and breake forth into such speaches / as are not meete nor conuenient.

Notwythstanding my dueties of defending the truthe / and loue wheych I haue first towardes God / and then towardes my countrey / constraineth me being thus prouoked / to speake a fewe woordes more particularly of the fourme of prayer / that when the blemishes thereof doe appeare / it may please the Quenes maiestie / and her honourable Councell / wyth those of the Parliamente / whome the Lorde hathe vsed as singulare instrumentes to deliuer thys realme from the hotte furnaice and iron yoke of the popishe Egipte / to procure also / that the corruptions wheych we haue brought from them (as those wyth wheych we

being

being so deepely dide and stained / haue not so easily shaken of) may be removed from amongst vs/to the end that we being neareyer both ioyned vnto the sincerity of the gospell/and the policy of other reformed churches/may therby be ioyned nearer wyth the Lord/ and may be set so far from Rome/ that both we may comfort our selues in the hope/that we shall neuer returne thether againe/ & our aduersaries wyhych desire it/and by this too much agreement with them/and too little wyth the reformed churches/ hope for it/ may not only be deceiued of their expectation/ but also being out of all hope of that wyhych they desire/ may the sooner yeelde themselues vnto the truth/wher vnto they are now disobedient.

And as for the papistes triumphe in thys case/ I shall not greatly neede to feare it/considering that their discords and contentions are greater/and that our strife is/because we would be farther from them. For the other that graces the gospell/ I will desire in the name of God/ that they abuse not my labor to other end/then I bestowe it/and that they keepe them selues in their callings/commit the matter by prayer vnto the Lord/leauing to the ministers of the word of god/ and to the magistrates that/wyhych appertaineth vnto them.

The collect of Trinitye sonday.

To come therfore to touch thys matter/I answer that there is fault in the matter/and fault in the fourme. In the matter/for that there are thinges there/ that ought not to be/and thynges there are wanting in the order that shuld be. Of the first sort is/that we may euermore be defended from all aduersity.

mere cauill

Now/for as much as there is no promise in the scripture/that we should be free from all aduersity/and that euermore/it seemeth that this prayer might haue bene better conceiued/being no prayer of faith/or of the wyhych we can assure our selues that we shall obtaine it. For if it be sayd that by the worde (aduersity) is meant all euill/we know that it hath no such signification/neither in this tongue of oures / neyther in other tongues wyhych vse the same worde in common wyth vs/but that it signifieth trouble/vexation/and calamitye/from all the wyhych we may not desire alwayes to be deliuered. And whatsoeuer can be alledged for the defence of it/yet euery one that is not contentious/ may see that it needeth some caution or exception.

An idle exception

a methodistical sophistry

In the collect vpon the twelfth sonday after Trinitie sonday/and likewise in one of those wyhych are to be sayd after the Offertorie (as it is termed) is done/ request is made/ that God would geue those thynges wyhych we for oure vnworthynes dare not aske / wyhych carieth wyth it still the note of the popishe seruile feare/and sauoureth not of that confidence and reuerent familiaritie/ that the children of God haue through Christ/wyth their heauenly father. For as we dare not wythout our sauioure Christ aske so much as a crumme of bread/so there is nothing wyhych in hys name we dare not aske/being needefull for vs/and if it be not needefull/why should we aske it? And if all the prayers were gathered together/and referred to these two heades of Gods glory / and of the thynges wyhych pertaine to this present life/I can make no Geometricall and exact measure/ but verely I beleue/there shalbe found more then a third part of the prayers wyhych are not plaines and texts of scriptures/spent in praying for/and praying against the commodities/and incommodities of this life/wyhych is contrary to all the arguments or contents of the prayers of the churche/wyhych are sette downe in the scripture/and especially of our sauior Christes prayer / by the wyhych ours ought to be directed/wyhich of .vij. petitions/bestoweth one only that waies. And this/ these foresayd prayers do/not only in generall wordes/but by deducting the commodities and incommodities of thys life into their particulare kindes/ & we pray for the auoyding of those dangers wyhich are nothyng neare vs/as from lightning and thundering in the midst of winter/from stormes and tempest/when the weather is most faire/and the seas most calme. &c. It is true/that vpon some vrgent calamity/a prayer may and ought to be framed/ wyhych may beg eyther the commodity

modity for want whereof the Church is in distres/ or the turning away of that mischeefe which eyther approcheth/or which is alreadye vppon it: but to make those prayers which are for the present time and daunger/ ordinarye and dailye prayers/ I can not hetherto see any/ either scripture or example of the primitiue churche. And heere for the simples sake I will set downe after what sorte thys abuse crept into the church.

There was one Mamercus bishop of Vienna/which in the time of great earthquakes which were in Fraunce/ instituted certaine supplications/ which the Grecians/& we of them call the Letany/which concerned that matter: there is no doubte but as other discommodities rose in other countreys/ they likewise had prayers accordingly. Nowe Pope Gregorie eyther made him selfe/or gathered the supplications that were made againste the calamities of euery countrey/ and made of them a great Letany or supplication/as Platina calleth it/and gaue it to be vsed in all churches: which thing albeit all churches might do for the time in respect of the case of the calamity which the churches suffered/yet there is no cause why it should be perpetuall/that was ordained but for a time/and why all landes should pray to be deliuered from the incommodities/ that some land hathe bene troubled with. Platina cap. Leo.

The like may be sayd of the gloria patri, and the Athanasius Creede: it was first brought into the churche/to the ende that men thereby should make an open profession in the church of the diuinitie of the sonne of God/against the detestable opinion of Arius and his disciples/wherewith at that time maruellously swarmed almost the whole christendome/now that it hath pleased the Lord to quench that fire/ there is no such cause whye these things should be in the church/ at the least why that gloria patri, should be so often repeated.

Moreouer/to make Benedictus, Magnificat, and Nunc dimittis, ordinarye and daily prayers/ seemeth to be a thing not so conuenient/ considering that they do no more concerne vs/the all other scriptures do/and then both the Aue Maria, as they called it. For although they were prayers of thanks geuing in Symeon/ Zacharie/and the blessed virgin Mary/yet can they not be so in vs/which haue not receiued lyke benefites/they may be added to the number of Psalmes/and so long as they be/but to make daily and ordinary prayers of them/is not without some inconuenience and disorder.

And so haue I answeared vnto those thynges which are contained in the 202.203. pages/sauing that I must admonish the reader/ that whereas you will proue that we ought to haue an ordinarye prayer to be deliuered from danger of thunder/lightnings.&c. because there are examples of certen that haue bene killed thereby/you might as well bring in a prayer/ that men may not haue falles frō their horses/may not fal into the hands of robbers/may not fall into waters/ and a number such more sodaine deathes/ wherewith a greater number are taken away/then by thunderings or lightnings/and such like/and so there should be neuer any end of begging these earthly comodityes/which is contrary to the forme of prayer/appointed by our sauioure Christe.

And whereas you alledge the petition of the Lords prayer (deliuer vs from euill) to proue this prayer against Thunder.&c. besides that all the commodities and discommodities of thys life are prayed for/ and prayed against in that petition/whereby we desire oure daily breade: it is very straunge to apply that to the thunder/that is vnderstanded of the deuill/ as the article apo tou ponerou dothe declare. And that it is a marueilous cōclusion/that for so much as we ought daily and ordinarily/and publikely desire to be deliuered from the Deuill/ Ergo, we oughte daily and ordinarily/ and publikely/ desire to be deliuered from thunder. It is one thing to correct Magnificat, and an other thing to shew the abuse of it: And therfore I see no cause why you should vse this allusion betweene Magnifi-

eat & significat, vnles it be for ỹ you purposing to set out all your learning in thys boke/ wold not so much as forget an old rotten prouerb/ wheych trotted amongst the monkes in their cloisters/ of whome I may iustly say/ wheych Tullie sayd in a nother thyng. Nec quicquam ingenium potest monasterium: that is/ the cloister coulde neuer bring forthe any witty thing/ for here although there be Rythmus, yet it is sine ratione.

Rime wyth-out reason.

As these are diuers things more then ought to be conueniently / so wante there some things in the prayers. There are prayers set forthe to be sayde in the common calamities/ and vniuersal scourges of the realme/ as plague/ famine, &c. and in dede so it ought to be by the word of God ioyned wyth a publike fast commaunded/ not only when we are in any calamity/ but also when any the churches round about vs/ or in any countrey reciue any generall plague or grieuous chastisement at the Lordes hand. But as suche prayers are needefull/ whereby we beg releasse from our distresses/ so there ought to be as necessary prayers of thankesgeuing/ whē we haue receiued those things at the Lords hand/ wheych we asked in our prayers. And thus much touching the matter of the prayers / eyther not altogither sound/ or else too much or too little.

Concerning the fourme/ there is also to be misliked: A great cause wherof is the following of the forme vsed in Popery / against wheych I haue before spoken. For whilest that seruice was set in many poynts as a paterne of this/ it cōmeth to pas/ that in stead of suche prayers as the primitiue churches haue vsed/ & those that be reformed/ now vse/ we haue diuers short cuts & shreddings/ wheych may be better called wishes then prayers. And that no man thinke that thys is some idle fancie/ & that it is no matter of weight/ what forme of prayer we vse/ so that the prayers be good/ it must be vnderstanded/ that as it is not sufficient to preach the same doctrine wheych our sauior Christ & hys apostles haue preached/ vnles the same forme of doctrine/ and of teaching be likewise kept: so is it not enough that the matter of our prayer be such as is in the word of God/ vnles that the forme also be agreeable vnto the formes of prayers in the scripture. Now we haue no such formes in the scripture/ as that we should pray in. ij. or .iij. lines/ and thē after hauing red a while some other thing/ come and pray as much more/ and so to the .xx. and .xxx. time/ wyth pauses betweene.

If a man shoulde come to a Prince / and keepe suche order in making hys petitions vnto hym/ that hauing very many things to demaund/ after he had demaunded one thing/ he would stay a long time/ and then demaunde an other/ and so the thirde/ the prince myght well thinke/ that eyther he came to aske before he knew what he had nede of/ or that he had forgotten some pece of hys suite/ or that he were distracted in hys vnderstanding/ or some other such like cause of the disorder of his supplication. And therfore how much more conuenient were it/ that according to the manner of the reformed churches: first the minister wyth an humble and general confession of faults/ should desire the assistance of the Lord/ for the frutefull handling and reciuing of the word of God/ and then after that we haue heard the Lord speake vnto vs in hys worde by hys minister / the church should likewise speake vnto the Lord/ and present all those petitions and suites at once/ bothe for the whole churche and for the Prince and all other estates wheych shall be thought needefull.

And if any will say that there are short prayers found in the Fathers / it may be answeared/ that S. Luke doth not expres the whole prayers at large/ but only set downe the summes of them/ and their cheefe poynctes. And further it may be answeared/ that alwayes those prayers were continued together/ and not cut off/ and shred into diuers small peces.

An other fault is/ that all the people are appointed in diuers places to saye after the minister/ wherby not only the time is vnprofitably wasted/ & a confused

noyce

voyce of the people one speaking after an other cauſed/ but an opinion bredde in
their heades/that thoſe only be their prayers whych they ſay and pronounce with
their owne mouthes/whych cauſeth them to geue the les herde to the reſt of the
prayers whych they reherſe not after the miniſter / whych notwithſtanding are
as well their prayers / as thoſe whych they pronounce after the miniſter / other=
wiſe then the order whych is left vnto the church of God bothe beare. For God
hath ordained the miniſter to this ende / that as in publike meetings / he only is
the mouthe of the Lorde from hym to the people / euen ſo he ought to be only the
mouthe of the people from them vnto the Lorde / and that all the people ſhoulde
attende to that whych is ſayde by the miniſter/and in the ende bothe declare their
conſent to that whych is ſayde / and there hope that it ſhall ſo be and come to paſ
whych is prayed/by the worde (Amen) as S. Paule declareth in the Epiſtle to 1.Cor.14.16.
the Corinthians. And Iuſtine Martyr ſheweth to haue bene the cuſtome of the 2.apoll.pro
churches in his time. chriſtianis.

Although theſe blots in the Common prayer/be ſuch as may eaſely enough
appeare vnto any whych is not wedded to a preiudicate opinion / and that there
is no great difficultye in this matter/ yet I knowe that this treatiſe of prayer
will be ſubiect to many reprehenſions / and that there will not be wanting ſome
probable coloures alſo/wherby theſe things may be defended/if men will ſet them
ſelues to ſtriue and to contende: yet (for the deſire that I haue that theſe thynges
ſhould be amended/and for the inſtruction of the ſimpler whych are ſtudious of
the truthe) I haue bene bolde to vtter that whych I thinke / not doubting alſo
but that the light of the truthe ſhall be able to ſcatter all theſe miſtes of reaſons/
whych ſhall go about to darken the clearnes therof.

To the next ſection beginning at the.79.page/and
holding on vntill the.82.page.

Miſter D.requireth that it ſhould be proued vnto him/that by priuate bap=
tiſme is ment baptiſme by women. Firſt it is ment/that it ſhuld be done by
ſome other then the miniſter/for that the miniſter is bid to geue them warn=
ning/ that they ſhuld not baptiſe the childe at home in their houſe wythout great
cauſe and neceſſity. Secondarily/ I would gladly aſke him who they be that are
preſent/when ỹ childe is ſo ſhortly after it is borne in great danger of death. And
laſt of all M. Doctor bothe not ſee/ howe he accuſeth all the magiſtrates of this
realme of the neglect of their duety/in that they allowe of the daily practiſing by
women in baptiſing children/if ſo be that the boke did not ſo appoynt it or permit
it. If he ment plainly herein/there needed not ſo much adoe.

The place of S. Mathew is as ſtrong againſt womens baptiſing/as it is Chap.28.19.
againſt their preaching. For the miniſtery of the worde and ſacraments can not be
paſſed in ſonder/whych the Lorde hathe ioyned together from time to time. For
Noah whych was a preacher vnto the olde worlde of the will of God/was ordai=
ned alſo of God to make the Arke / whych was a Sacrament and ſcale of his 2.Peter.2.5.
preaching touching the deſtruction of the worlde. And Abraham whom the Lord Genel.6.14.
would haue to be the Doctor of his church/whych was then in his family/was Genel.18.19.
alſo commaunded to miniſter the Sacrament of circumciſion vnto his familye. Genel.17.23.
The prieſtes and Leuites whych were appoynted to teache the people/ were al=
ſo appoynted to ſacrifice/and to miniſter other ſacraments in the churche. Like=
wiſe the ſame Prophets whych God ſtirred vp to preache/he alſo ordained to cō=
firme the ſame by ſignes and ſacraments. The ſame may be alſo drawne through
out the new Teſtament/as vnto euery of the twelue/and afterward to the.70.
power was geuen/bothe to preache the goſpell/ and alſo to confirme with ſignes Luke.9.1.
and miracles whych were ſeales of their doctrine. Luk.10.1.17.

Acts.22.15. 1.Cor.1.17. And S. Paule by the commaundement that oure sauioure Christe geue him to preache/ vndertoke also to baptise/ although there were no expres wordes that licensed hym therevnto: for he knewe right well that it was the perpetuall ordenance of God/ that the same should be the ministers of the word and sacraments. Wherupon it followeth/ that for as much as women may not preach the gospel/ no not by the lawes of the realme/ that they ought not to minister baptisme. But M. Doctor riseth vp and sayeth/ that a woman in the time of necessitye/ and when there is none other that eyther can or will preache/ may preache the gospell in the churche.

This is straunge doctrine/ and suche as strengtheneth the Anabaptistes handes/ and sauoureth stronger that wayes/ then any one thyng in all the admonition/ whych is so often condemned of Anabaptisme. Hys first reason to proue it/ is/ for there are examples therof. When we alledge the examples of all the churches of the apostles times/ to proue the election of the minister by the church/ and in other cases whych are generall examples approued and executed by the apostles/ contrary to no commaundement nor institution of God/ yea/ and as hathe bene proued according to the commaundement of God/ M. Doctor geueth vs oure answere in a worde/ that examples proue not: nowe that the question is to make good womens preaching in the churche/ examples I will not saye of all churches/ but of no one church/ only of a fewe singulare persons/ not according to the commaundement of the worde of God/ but cleane contrary to the prescripte worde of God/ I say/ nowe examples/ and suche singulare examples are good proufes and strong arguments.

2.Cor.14.34. 1.Tim.2.12. Now/ if the speache be a true messenger of the heart/ I perceiue M. doctor is of this minde/ that he would haue women preach in the church of England at thys time: for he can not deny (and he also confesseth it sometimes) that thys is the time of necessity/ & in dede it must be needes an extreme necessity/ that driueth to make one man pastor of two churches/ especially so far distant/ that driueth to make men which are not able to teach/ ministers/ and diuers more things which are contrary to the worde of God. Therfore this being a time of necessity/ by M. Doctors iudgement we ought to haue women to preach. Besides this he sayth/ if neither none other can or will preache/ that then women may preach/ but in the most churches of thys realme/ there is none that eyther can or will preach/ therefore there/ and in those churches women (at the least if they be able) may preache the gospell/ and consequently minister the sacraments.

In the.187.page/ he citeth M. Caluin in the.13.chap.section.32. to proue that women may teach: wherein I marueil what he meaneth so to alledge M. Caluin continually/ he alledgeth the.13.chapter and no booke/ as thoughe he had forgotten but one boke/ and in deede there is no such thing in no such chapter of any boke of hys institutions/ or in any other place throughout his whole workes/ as I am perswaded. If this fault had bene but twise or thrise/ I woulde haue thought it had bene the printers/ but now that it is continuall and so oftentimes/ surely he geueth great suspition/ that eyther some bodye hathe mocked hym wyth these places/ or els he would abuse others/ and especially him that should answer hys boke/ setting him to seeke that he should neuer finde.

4.lib.Instit. cap.15. sect.20 As for M. Caluins iudgement/ what it is of womens preaching/ it may appeare by that he will not by any meanes/ no not in the time of necessitye (as they terme it) suffer either woman or any lay mã to baptise or minister any sacrament/ and therfore not to preache. And as for the examples of Mary the sister of Moyses/ of Olda/ of Anna/ and the daughters of Philip the euangelist/ whych are all called prophetisses (for I thinke M. doctor meaneth these exãples) as for them I say/ it will be hard for to shew that they euer prophesied/ or taught openly in any publike meeting or congregation. But the surer answer is/ that although

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the Lorde doe sometimes not being vnder any law chaunge the order which he hath set/in rayling vp certayne women/ partly to the shame of men/and to humble them/partly to let them vnderstand that he can/if he would/want their ministery: yet it is not lawfull for vs to draw that into example/ and to follow it: or that for as much as he breaketh the law which is not subiect vnto it/ and which he made not for hym selfe/ that therefore we may breake the law whereunto we be subiect/and to whom it is geuen. But we must goe in the broade high way of the commaundement/and of the ordinary vsage of God in gouerning hys church/ and not in the bipath of certayne singulare examples which haue beene in diuers ages. And as often as God hath vsed thys extraordinary meanes of the ministery of women/ so often also hath he confirmed their calling eyther by miracle or some wonderfull issue/or with some other singulare note and marke/ whereby he hath made their calling otherwyse straunge and monstruous/most certayne and vndoubted to all men.

There is greater difficultie then M. Doctor mentioneth/ in the wordes of S. Paule/where he sayth a woman praying or Prophesying ought to be vailed/ and haue her head couered/in which words it seemeth that the Apostle permitteth a woman to prophecie/so that shee do it with her head couered. But to hym that shall diligently consyder the place/it shall appeare/ that the women of Corinth/ vsed passe the bounds of modesty and of shamefastnesse/two wayes/wherof one was/that they came into the congregation contrary to the custome of those countreys/with theyr heades & faces vncouered: an other was/ that they also tooke vpon them to speake in the congregation/both which faultes S. Paule condemned/but in their seuerall and proper places. Although therfore speaking against the abuse of vncouering theyr head/ he doth not condemne their bolnesse in teaching/ yet he vsed not therefore approue it/ the confutation whereof he reserued to a more commodious place. But sayeth hee/ if women do baptise/it is in priuate houses. 1. Cor. 11. 5.

I haue shewed before that they may not baptise at all/ therefore not in priuate houses: besides that that I haue in the Reply vnto the section in the one and twenty page shewed/how it is not lawfull neyther to preach the word/nor to minister the Sacramentes in priuate corners/for the which matter of not ministring the Sacramentes in priuate houses/to the authors of the Admonition/citing the eleuenth Chapter of the first Epistle vnto the Corinthians/ M. Doctor answeareth that he reproueth the prophanation of the supper by banketting and contempt of their brethren/and exhorteth to tary one for an other.

But what is thys to the purpose? we aske not M. Doctor the interpretation of thys place/as we doe not of all the rest which he interpreateth/where there is no occasyon in the world to interpreate them/ being of them selues very cleare/ and the interpretation which is brought neuer almost making any thing for the solution of that which is obiected/which I desire the Reader to marke throughout hys whole booke. For what if S. Paule reproue the prophanation of the supper of the Lord/doth it follow therefore that he doth not geue to vnderstand/ that the Sacrament should be administred in a common assembly? What if hee exhorte to tary one for an other/ therefore dothe he not dehorte from celebrating of the sacrament in a priuate house?

And surely me thincke/you can not be so ignorant as you make your selfe/ that you should not vnderstande their argument/and therefore I thinke you do rather dissemble it/as you doe in diuers other places. For all men may easily perceyue/that as S. Paule opposeth the supper of the Lord/to the common supper: hys banket/ to the common banket: so he opposeth there manifestly the church and congregation/vnto the priuate house: and declareth that as the common supper or banket/ ought to be kept at theyr houses/ so the Lordes supper and hys 1. Cor. 11. 20. 21. 22.

 banket/

banket/ought to be celebrated in the congregation.

Marc.1.5. To the Admonition obiecting in the ninetie and two page that Iohn baptised openly amongst the congregation/he answeareth and sayth/that it may bee as well concluded that we should baptise only in the riuer of Iordane/and none but those that be of age. By which saying he geueth to vnderstand/ that to baptise in the church/hath no greater necessitie thē ỹ baptising in Iordane/nor it skilleth no more whether baptisme be ministred in the publike assembly/ thē it is necessary or skilleth/whether we be baptised in the riuer of Iordane/ & that the baptisme of yong infantes/hath no better grounded then priuate baptisme hath. The latter whereof (both being absurde) is too too iniurious vnto the baptisme of yong infantes. For as of our sauioure Christes preachinges in publyke places/and refusing priuate places/ we doe gather that the preaching of the woorde ought to bee publike: euen so of S. Iohns preaching and baptising in open meetings/ wee conclude that bothe preaching and baptysing/ oughte to bee in publike assemblies.

And although to some one action there concurre dyuers things/which partly are not to be followed at all/partly are indifferent to be followed or not followed: yet neyther the vnlawfulnesse of the one to be followed/ nor the indifferency of the other/can hynder/but there are other some things in the same action necessary to bee followed. Which may be considered both of the place of the Actes/ touching the election/ where I haue proued some things there mentioned to be necessary to be done in elections/ although other some be not conuenient nor fit for vs to follow. And I haue shewed it also by M. Caluine/ which Maister Doctor alleageth for hym selfe/ and by Cyprian/ whose authoritie he woulde be loth to reiect I am sure/ least he should lose the opynion of hys studiousnesse of the olde writers/which he hunteth so dyligently after in thys booke/ and wherof he maketh the authors of the Admonition so great contemners. And it is not Act.1. Math.10. Luk.9. Luk.10. harde to shew the same in.11. places more/ as in S. Mathew and S. Luke/ where/as there are dyuers things not to be followed of the ministers now/other things indifferent to be followed/ so are there also other things that be as well commaunded to all the ministers that now are/ as they were then eyther to the 12.or.70. disciples. And other reason he addeth there/ that S. Peter baptised in Cornelius house. But M. Doctor maketh not the best choyse of hys argu- 16.Act.33. mentes/ for S. Paules baptysing in the house of the gayler/ had bene more fit for hym. For vnto hys place it may be easely answeared/that Cornelyus hauing so great a family as it is lyke he had/and besides that dyuers souldiours vnderneath hym/and further hys freendes and hys acquaintance which he had called/ had a competent number/ and as many as woulde make a congregation/ and as coulde commodiously be preached vnto in one place. But the answere to both 1.Cor.1.16. these examples and other suche lyke/ as that S. Paule baptysed the house of Stephana is easie. For there being persecutions at that tyme/so that it was not safe neyther for the minister/ nor for the people to be seene/ it was meete that they shoulde doe it in houses/ which otherwise they woulde haue done in open places. And then/those houses which receiued the congregation/were not as I haue shewed for the tyme to be counted priuate houses. And further in places where the gospell hath not bene receiued/ nor no church gathered/ but one only householde embracing the gospell/ I say in suche a case/and especially in the tyme of persecution/ where should the ministers preach or minister the sacramentes more conuenientlie/ then in that house where those professours of the gospell bee? Now to draw thys into our churches/ which may safely come into open places/ and where the church and congregation standeth of dyuers householdes/is a token of great want of iudgement/ in shuffelyng those thynges together/ which for the great diuersitie of their natures will not be mingled.

And

And in the page. 152. he bringeth other reasons to proue that the sacraments may be mynistred in a priuate house/ whereof the first is/ that our sauiour Christ celebrated his supper in a priuate house/ and in an inner parlour/ the reason whereof is easely to be knowne/ for the law of God ordayned that euery housholder in hys house should eate the passeouer with hys owne family/ if it were so great/ as that they might well eate by a whole Lambe.

Our sauiour Christ therfore with hys housholde/ obserueth thys law/ and for because he would declare that the passeouer had hys ende/ and that hys holy sacrament of the supper should come in place thereof/ he doth forthwith celebrate it in ỹ same place. Which if he had not done/ neyther could he haue done it at all (the houre of hys apprehension then approching) neyther should it so liuely haue appeared/ that eyther the passeouer was abolyshed/ or that the supper came in place of it/ being celebrated both at an other tyme/ & in an other place. For the celebrating of the supper in houses in the Apostles tymes/ and in Iustins and Tertullians tymes/ which were tymes of persecution/ I haue spoken before/ where also I declared that such houses for the tyme are not priuate but publike.

And these are hys reasons wherewith he would proue/ that the sacraments/ and therefore also the sacrament of baptisme/ may be mynistred in a priuate house. He hath certayne other to proue that women may baptise/ whereof the first is in the. 93. page/ and that is/ that Sephora Moses wyfe/ circumcised her chylde/ whereunto I haue answeared partly before/ that particular examples/ especially contrary to generall rules/ are not to be followed/ and will further answere/ if I first admonyshe the reader/ whereupon thys baptisme of mydwiues and in priuate houses rose/ that when we know of how rotten a stocke it came/ the frute it selfe may be more lothsome vnto vs. It first therfore rose vpon a false interpretation of the place of S. Iohn. Vnlesse a man be borne againe of water & of the spirite, he can not enter into the kingdome of heauen. Where certayne doe interpreate the worde water for the materiall & elementall water/ wherewith men are washed/ when as our sauiour Christ taketh water there/ by a translation or borowed speach/ for the spirite of God/ the effect whereof it shadoweth out. For euen as in an other place by the fire and the spirite/ he meaneth nothing but the spirite of God/ which purgeth and purifyeth as the fire doth: so in thys place/ by the water and the spirite/ he meaneth nothing else/ but the spirite of God/ which cleanseth the filth of sinne/ and coleth the burning heate of an vnquiet conscience/ as water washeth the thing which is foule/ and quencheth the heate of the fire. Secondarily/ thys error came by a false and vnnecessary conclusyon drawne of that place. For although the scripture should say/ that none can be saued/ but those which haue the spirite of God/ and are baptised with materiall and elementall water/ yet ought it to bee vnderstanded of those which can conueniently and orderly bee brought to baptisme/ as the scripture saying/ that who so doth not beleeue the gospell/ is already condemned/ meaneth thys sentence of those which can 3. Iohn. 18.
heare the gospell/ and haue discretion to vnderstande it when they heare it/ and can not heere shut vnder thys condemnation/ eyther those that be borne deafe/ and so remayne/ or little infantes/ or naturall fooles/ that haue no wit to conceiue what is preached.

And heereupon * S. Augustine concludeth/ that all not baptised are condemned/ which is as absurdly concluded of hym/ as that of our sauiour Christes wordes (except one eate the flesh of the sonne of man/ hee hath not lyfe) he concludeth that whatsoeuer he bee which receiueth not the sacrament of the supper/ is damned. * 106. Epist. ad Bonifac. In lib. de meritis & remis. peccat. 1. ca. 14.

Vpon thys false conclusion of S. Augustine/ hath ryssen thys prophanation of the sacrament of baptisme/ in being mynistred in priuate houses/ & by women or lay men/ as also vpon hys other absurde conclusion/ sprong a horrible abuse of

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the Lords supper/wherin they dyd thrust the bread and wyne into yong infants mouthes/for that men were persuaded / that otherwyse if their children should die before they were baptised or had receiued the supper/they were damned for euer. And what better token can there be/that thys was the cause of thys wycked baptisme/then that the papistes from whome thys baptisme by women is translated/were of the same iudgement/ and for that cause brought in theyr baptisme by women. Hereupon may be added an other cause/which is that as (when the church began not only to decayne/but to fall away from the sincerity of religion) it borowed a number of other prophanations of the heathen: so also it borowed thys. For as the heathen had women priestes / so it would haue also her women priestes/and that thys was an other occasion of bringing in the baptisme by women/it appeareth by your Clement/if he can speake any truth.

3.Lib.9.ca. Now I returne to the example of Sephora/ and say that the vnlawfulnes of that fact doth appeare sufficiently in that shee dyd it/before her husband Moses/which was a Prophet of the Lord/ and to whome that office of circumcision dyd appertayne: so that vnlesse M. Doctor would haue mydwyues baptise in the presence of the byshop or the mynister / there is no cause why he should alledge thys place. Besides that shee dyd cutte of that foreskin of the infant not of mynde to obey the commaundement of God/or for the saluation of the childe/but in a choler only / to the ende that her husbande myght be eased and haue release: which mynde appeareth in her/ both by her wordes/ and by casting away in anger the foreskin which she had cutte of. And if it be sayde that the euent declared that the act pleased God / because that Moses forthwith feared better/ and was recouered of hys sickenesse/I haue shewed before/ how if we measure thinges by the euent/we shall oftentymes iustifie the wicked/ and take the righteousnesse of the righteous from them. An other reason he hath/which is/that the dignitie of the sacramentes doth not depende vpon the man / whether he be mynister or no mynister/good or euill.

In deede vpon thys poynt whether he be a good or an euill mynister it dependeth not/but on thys poynt / whether he be a mynister or no/ dependeth not only the dignitie/but also y being of the sacrament: so that I take the baptisme of women/to be no more the holy sacrament of baptisme/then I take any other daily or ordinary washing of the childe. Neyther lette any man thincke / that I haue at vnwares slipped into thys affeueration / or that I haue forgotten/ that sone after the times of the Apostles / it was the vse of certayne churches / that deacons should baptise in the tyme of necessitie (as they call it.) For as for the baptisme of deacons/I holde it to be lawfull/for because although (as it is wyth vs) they geue hym the name of deacon/yet in deede he is/as he then was in the elder tymes a mynister/and not a deacon. And although he dyd then prouide for the poore/and so had two functions (which was not meete) yet hys office ought to be esteemed of the principall part of hys function/which was preaching and mynistring of the Sacramentes / in certen cases. And as for the baptysing by lay men/consydering that it is not only agaynst the word of God / but also founded vpon a false grounde/and vpon an imagined necessitie (which is none in deede) it moueth me nothing at all/although it be very auncient/for so much as the substance of the sacrament depended cheefely of the institution and worde of God/ which is the forme/and as it were the life of the Sacrament/ of which institution thys is one/and of the cheefe parres/that it should be celebrated by a mynister. For although part of the institution/ in that the name of the holy Trinitie is called vpon/be obserued: yet if the whole institution be not/ it is no more a Sacrament/then the papistes communion was/which celebrating in one kynde/ tooke

Rom.10.15. a part of the institution/and left the other. And for so much as S. Paule sayeth/ that a man can not preach which is not sent/no not although he speake the wordes

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of the scripture and interpreate them: so I can not see/how a man can baptise/ vnlesse that he be sent to that end/although he powre water and rehearse the wordes which are to be rehearsed in the ministery of baptisme. I know there be papers sufficiencyes in this question/and therefore I was lothe to enter into it/ but that the answearer setteth downe so confidently/that it maketh no matter for the truth of baptisme/ whether he be minister or no minister/ and so whether one haue a calling or no calling. Wherein notwithstanding he both not only by his often handling of one thing/ confounde his reader/ but him selfe also/ and forgetteth that he is in an other question then which is propounded. For although it should be graunted him/that the sacrament both not depende vpon that/yet hath he not that which he would haue/that women may baptise. For it is one thing to say the baptisme which is ministred by women/ is good and effectuall/and an other thing to say that it is lawfull for women to minister baptisme. For there is no man doubteth: but that the baptisme which is ministred by an hereticall minister is effectuall/ and yet I thincke that M. Doctor will not say/that therefore an hereticall minister may baptise/ and that it is lawfull for heretikes to baptise in the church. And therfore men must not only take heede(as M. Doctor sayth) that they usurpe not that which they are not called vnto/but they must also take heede that they receyue not functions and charges vpon them/ whereof they are not capable/although they be thereunto called.

In the 153. page M. Bucers censure vpon the communion booke is cited/ for the allowance of that it hath touching private baptisme/ and consequently of the baptisme by women. It may be/that as M. Bucer although otherwyse very learned hath other grose absurdities/so he may haue that. But it had bene for the credite of your cause/ if you had shewed that out of those writynges/ which are publyshed and known to be his/and not out of those whereof men may doubt/ whether euer he wrote any suche or no: and if hee wrote/ whether they be corrupted by those into whose handes they came. And if you would take any aduantage of M. Bucers testimony/ considering that a witnesse is a publike person/ you should haue brought him out of your study into the Stationers shop/where he mought haue bene common to others as well as to you/where by his stile and maner of writing/as it were by his gestures & countenaunces/& by those things that go before and come after/ as it were by his head & his feete/ we might the better know whether it were the true Bucer or no. For although I will not say but that this may be Bucers doing/ yet it seemeth very straunge/ that Bucer should not only contrary to the learned writers now/but also contrary to all learned antiquity/ and contrary to the practise of the church/ whilest there was any tollerable estate/allow of womens baptising. a. Tertullian sayeth it is not permitted vnto a woman to speake in the churche/ nor to teache/ nor to baptise/ nor to do any worke of a man/muche lesse of a minister. b. And in an other place/ although he do permit it to be done of lay men in the tyme of necessitie(as it is termed) yet he greatly not that licence to the woman. c. Epiphanius vpbraydeth Marcian that he suffred women to baptise/and. d. in an other booke he derydeth them that they made women bysshops/and. e. in an other booke he sayth/ it was not graunted vnto the holy mother of Christ to baptise her sonne. f. Augustin although he were of that minde/that children could not be saued without baptisme/ yet in the tyme of necessitie(as it is called) he both not allow either of baptisme in priuate houses or by women/ but when there was daunger the women hasted to carry the children vnto the church/and although. g. he doe seeme to allow of the baptisme of a lay man in the tyme of necessitie/ yet there also he mentioneth not womens baptisme/and further he doubteth whether the childe should be baptised againe/which was baptised by a lay man. h. And in the fourth councel of Carthage it is simply without exception decreed/that a woman ought not to baptise. The au-

a. De virgini ve.
b. Lib. de Bapt.
c. Epiph. li. 1. contra hereses.
d. Lib. 2. vbi. de phrygib. & Prisc.
e. Lib. 3.
f. 1. Li. de merit. & remis. peccata 24. ca.
g. Contra ep. parmen. lib. 2. 13. cap.
h. Tom. 1. con. ca. 100.

thers of the Admonition obiect that necessitie of saluation is tyed to the sacramentes by thys meanes / and that men are confirmed in that olde error/ that no man can be saued with out baptisme/which in deede is true. For must it not be thought to be done of necessitie/and vpon great extremity/ for the doing whereof the orders that God hath set(that it should be done in the congregation/& by the mynister of the gospell)are broken? Yes verely. And I will further say/that although that the infants which dye without baptisme should be assuredly damned (which is most false)yet ought not the orders which God hath set in his church/ to be broken after thys sort. For as the saluation of men ought to be deare vnto vs: so the glory of God which consisteth in that hys orders be kept/ought to be much more deare/that if at any tyme the controuersy could be betweene hys glory and our saluation/our saluation ought to fall that hys glory may stand.

Now in the 187. page M. Doctor answeareth hereunto/that thys impeacheth no more that the saluation is tyed to the sacramentes/ then when it is taught that infants must be baptysed/and not tary vntill they come to the age of discretion. Which how truely it is spoken/when as the one hath ground of the scripture/ the other hath none/the one approued by the continuall / and almost the generall practise of the church/the other vsed in the corrupt and rotten estate thereof / let all men iudge. Therefore for so much as the mynistery of the worde and sacramentes goe together/& that the mynistery of the worde may not be committed vnto women/ and for that thys euill custome hath ryssen hytt of a false vnderstanding of the scripture/and then of a false conclusion of that vntrue vnderstanding (which is/that they can not be saued which are not baptised)and for that the authors thereof sawes of that error/did neuer seeke no remedy of the mischefe in womens or priuate baptim: And last of all for that if there were any remedy agaynst that mischefe in such kynde of baptisme/yet it ought not to be vsed/being agaynst the institution of God & hys glory/ I conclude that the priuate baptisme/and by women is vtterly vnlawfull. There followeth the priuate communion which is found fault with/both for the place wherein it is mynistred/& for the small number of communicants which are admitted/by the booke of seruice. Touching the place before is spoken sufficiently/it resteth to consider of the number. But before I come to that/ I will speake some thing of the causes & beginning of receiuing in houses/& of the mynistring of the Communion vnto sicke folkes. It is not to be denyed/but that thys abuse is very auncient/and was in Iustin Martyrs tyme/ in Tertullians and Cyprians tyme / euen as also there were other abuses crept into the supper of the Lord/and that very grose/ as the mingling of water with wine/and therein also a necessitie and great mystery placed/as it may appeare both by Iustine Martyr and Cyprian. Which I therefore by the way doe admonish the reader of/that the antiquity of thys abuse of priuate communion/hee not preiudiciall to the truthe/ no more then the mingling of water/ with that opynion of necessitie/ that those fathers had of it/ is or ought to be preiudiciall to that that wee vse in mynistring the cuppe with pure wine according to the institution. I say therefore that thys abuse was auncient/ and rose vpon these causes. First of all in the primitiue church the discipline of the churche was so seuere and so extreame/ that if any which professed the truth / and were of the body of the church/did through infirmitie deny the truth/& ioyned hym self vnto the idolatrous seruice/although he repenting came againe vnto the church/ yet was he not receiued to the communion of the Lords supper any more. And yet lying in extremitie of sickenes/ and redy to depart thys lyfe/if hee dyd require the communion in token that the church had forgeuen the faulte/and was reconcyled altogether vnto that person that had so fallen/they graunted that he might be partaker of it/as may appeare by the story of Serapion. Another cause was that which was before alleaged/ which is the false opynion which they had conceiued/

Euseb. lib. 6. cap. 41.

ertard/that all thole were condemned/that receiued not the supper of the Lord/& therfore when as thole that were (as they called the cathecumeni) which is yong nouices in religion neuer admitted to the supper/or yong children fell sicke daungerously/they mynistred the supper of the Lord vnto them/least they should want their vyage victuall (as they termed it) which abuse notwithstanding was neither so auncient as the other/nor so generall. And there wanted not good men which declared their mislyking/and dyd decree agaynst both the abuses/& agaynst all maner communicating in priuate houses. As in the councell of Laodicea it was ordayned that neyther bysshop nor elder shuld make any oblation/that was/ mynister any communion in houses. Besides therfore that I haue before shewed the vnlawfulnesse generally of mynistring the sacrament in priuate places/seeing that the customs of mynistring thys supper vnto the sicke/ rose vpon corrupt causes and rotten foundations/& considering also (God be praysed) in these tymes there are none dyuen by feare to renounce the truth/wherevpon any such excommunication should ensue/which in the extremitie of sicknesse should be mitigated after thys sort (for no man now that is in extreame sicknesse/is cast downe or else assaulted with thys temptation/ he is cut of from the church) I say these things considered/it followeth that thys mynistring of communion in priuate houses & to the sicke is vnlawfull/as that which rose vpon euil groundes: & if it were lawfull/yet that now in these times of peace/ & when the sicke are not excommunicated/there is no vse of it. And so it appeareth/ how little the custome of the olde church doth helpe M. Doctor in thys point. Tom. 1. canon. 58.

And as for that he sayth Peter Martyr & Bucer/doe allow the communion exhibited to the sicke persons/when he sheweth that/he shal haue answer. For when he saith he hath declared it in an other treatise/either the Printer hath left out the treatise/or M. Doc. wonderfully forgetteth hym selfe/or else he meaneth some odde thing/that he hath written/& layd vp in some corner of his study. For surely there is no such saying in all hys booke before/nor yet after/ so far as I can finde.

Now remayneth to be spoken of the number of communicants/& that there is fault in the appoynting of the seruice booke/ not only for that it admitteth in the tyme of plage/that one with the mynister may celebrate the supper of the Lord in the house/but for that it ordayneth a communion in the church/when of a great number which assemble there/ it admitteth three or fower/ the abuse and inconuenience wherof may thus bee considered. The holy sacrament of the supper of the Lorde/ is not only a seale and confirmation of the promises of God vnto vs/but also a profession of our coniunction/ as well with Christ our sauiour and with God/as also (as S. Paule teacheth) a declaration and profession that wee are at one with oure brethren: so that it is right a sacrament of the knitting of all the body generally/and of euery member particularly with the heade/and then of the members of the body one with an other. Now therefore seeing that euery particular church and body of Gods people/is a representation/ and as it were a liuely portraiture of the whole church and body of Christ/it followeth that that which we can not doe with all the church scattered throughout the whole world (for the distances of places wherby we are seuered) we ought to doe with that church wherevnto God hath ranged vs/ as much as politikly or conueniently may be. The departing therefore of the rest of the church from those three or fower/is an open profession that they haue no communion/ fellowshippe/ nor vnitie with them/that doe communicate: and lykewise of those three or foure/that they haue none with the rest that ioyne not them selues thereunto: when as both by the many grapes making one cuppe/and corns making one loafe/ that whole church being many persons/ are called as to the vnitie which they haue one with an other/ and altogether amongst them selues: so to the declaration and profession of it/by receiuing one with an other/ and altogether amongst them selues. 1. Cor. 10. 17.

And as it so be that we do not celebrate as we may possibly and conueniently/ the
supper of the Lord/we thereby vtter our want of loue towardes the Lord which
hath redeemed vs: so if we doe not communicate together with the churche/ so
farre forth as we may do conueniently/ we betray the want of our loue that we
1. Cor. 11. 33. haue one towardes an other. And therefore S. Paul vrging heerunto/ willeth
that one shoulde tary for an other/ representing that when one preuenteth and
commeth before an other/ saying: that that is to take euery man hys owne sup-
per/and not to celebrate the Lords supper. Not that so many men or women as
there came/so many tables were/for that had not bene possible in so great assem-
blyes/but that they sorted them selues into certayne companyes/ and that they
came scattering one after an other/ and that in stead of making one supper of the
Lord/they dyd make dyuers.

These things being considered/ the reason which the Admonition vseth in
the 184. page/where thys matter is spoken of/ which is/ drinke you all of thys/
is not so ridiculous as M. Doctor maketh it. For although that it doe neyther
proue that 12. or 20. or any other definite number must of necessitie receyue/yet
it proueth that as all they which were present/dyd communicate: And so as ma-
ny as in the church are fit to receiue the sacraments/ or may conueniently receiue
them together/ shoulde follow that example in celebrating the supper together.
And it is probably to be thought/that if our sauiour Christ had not bene restray-
ned by the law of God touching the passeouer vnto hys owne family and to as
Exod. 12. 4. many onely as would serue to eate vppe a Lambe by them selues/that he would
haue celebrated hys supper/amongst other of hys disciples and professoures of
hys doctryne. But for so muche as it was meete that hee shoulde celebrate hys
supper there and then/where and when hee dyd celebrate hys passeouer/ for the
cause before by me alleaged/ it pleased hym to keepe hys first supper with the
fewer/for that the law of communication vnto the passeouer/which was ioyned
with the supper/ woulde not admit any greater number of communicants/then
was sufficient to eate vp the passeouer.

And althoughe it be cleare and playne/ that when it is sayde drincke ye all
of thys/ and tary one for an other/ these sayinges are ment of that particulare
congregation or assembly/ which assemble themselues together to be taught by
one mouth of the minister: yet I haue therefore put thys caution (as muche as
may be possyble) least any man shoulde cauill/ as though I would haue no com-
munion/vntill all the godly through the world should meete together. Likewise
I haue put thys caution (as much as may be conueniently) for although it be pos-
sible/ that a perticulare church may communicate at one table in one bay and to-
gether: yet maye the same be inconuenient for dyuers causes. As if the num-
ber should be very great/so that to haue them all communicate together/it would
require suche a long tyme/ as the tarying out of the whole action/would hazarde
eyther the lyfe/ or at least the health of dyuers there. Agayne/for as much as o-
ther some being at the churche/ it is meete that other should be at home/ vppon
occasyon of infantes and suche lyke thinges/ as require the presence of some to
tary at home. In these cases and suche lyke/ the inconueniences doe deliuer
vs from the guilte of vncharitablenes/ and forsaking the fellowshyp of the church/
for that wee doe not heere seuere our selues/ but are by good and iust causes
seuered: which guilte wee shall neuer escape/ if before suche necessarye causes
wee pretende those that are not/ or hauing not so muche as a pretence/yet not-
withstanding seperate our selues/ as the dayly practise thorough out the church
doth shew.

But it may be obiected/ that in thys poynt the booke of Common prayer
is not in fault/ which doth not only not forbid that all the church should receiue
together/but also by a good & godly exhortation moueth those that be present/that

they

they ſhould not departe/but communicate altogether. It is true that it doth not forbid/ and that there is godly exhortation for that purpoſe: / but that (I ſay) is not enough/for neither ſhould it ſuffer that three or foure ſhould haue a communion by them ſelues(ſo many being in the church meete to receiue/and to whom the ſupper of the Lord doth of right appertaine) & it ought to prouide/that thoſe whych wouldе wythdrawe them ſelues/ ſhoulde be by Eccleſiaſticall diſcipline/ at all times/ and now alſo vnder a godly Prince by ciuill punishment brought to communicate wyth their brethren. And thys is the law of God/and thys is now and hath bene heretofore the practiſe of churches reformed. All men vnderſtand that the paſſeouer was a figure of the Lords ſupper/and that there ſhould be as ſtraight bonds to binde men to celebrate the remembrance of our ſpirituall deliuerance/as there was to remember the deliuerance out of Egipt. But whoſoeuer did not then communicate with the reſt at that time/when the paſſeouer was eaten/was excommunicated/as it may appeare in the boke of Numbers/where he ſayeth/that whoſoeuer did not communicate being cleane/his ſoule ſhould be cut off from amongſt the people of God. Therfore thys neglect/or contempt rather of the Lordes ſupper / ought to be puniſhed wyth no les punishment / eſpecially when as (after the church hath proceeded in that order whych our ſauior Chriſt appoynted of admonishing) they be not ſory for their fault/and promiſe amendement. And that this was the cuſtome of the churches/ it may appeare by the. 9. of thoſe canons/whych are gathered of the apoſtles/wher it is decreed that all the faithfull that entred into the congregation/ and heard the ſcriptures red/ and dyd not tary out the prayers & the holy Communion/ſhould be as thoſe whych were cauſers of diſorders in the church/ſeperated from the church/(or as it is tranſlated of an other) depriued of the Communion. Alſo in the councell of Bracara it was decreed/that if any entring into the church of God/ heard the Scriptures/ and afterward of wantonnes or loſenes/ wythdrewe hym ſelfe from the communion of the ſacrament / and ſo breake the rule of diſcipline in the reuerende ſacraments/ſhould be put out of the church/till ſuch time as he had by good frutes declared hys repentaunce.

Num. 9. 13.

Conc. Apo. canon. 9.

Conc. 1. Bracc. cap. 83. tom. 1.

But heere alſo may riſe an other doubt of the former wordes of Moſes in the boke of Numbers/for ſeing that he maketh thys exception(if they be cleane) it may be ſayd/that thoſe that depart/do not fele themſelues meete to receiue/ and therfore depart/ the other. iij. or. iiij. or moe/ feele themſelues meete and diſpoſed for that purpoſe: wherupon it may ſeeme that it is neither reaſon to compell thoſe to come/whych feele not themſelues meete/nor to reiect them that feele that good diſpoſition and preparation in themſelues. For answer wherunto/we muſt vnderſtand that the vnclennes whych Moyſes ſpeaketh of/ was ſuch as men could not eaſely auoid/and wherunto they might fall ſometimes by neceſſary duety/as by handling their dead / whych they were by the rule of charitye bound to burye/ ſometimes by touching at vnwares a deade body/ or by ſitting in the place where ſome vncleane body had ſitten/or by touching ſuch things whych the law iudgeth vncleane/which thing cannot be alleaged in thoſe that are now of the church. For as many as be of it/ and wythall of ſuche diſcretion as are able to proue and examine themſelues/can haue no excuſe at all/if they may be at the church/ to withdraw themſelues from the holy ſupper of the Lord. For if they will ſay that they be not meete/it may be anſwered vnto them/that it is their owne fault: and further/ if they be not meete to receiue the holy ſacrament of the ſupper/ they are not meete to heare the woord of God/ they are not meete to be partakers of the prayers of the church/and if they be for one/they are alſo for the other. For with that holines/and wyth that duetye or lawfulnes (I ſpeake of thoſe whych are of the church/ and of diſcretion to examine themſelues) I ſay whych what lawfulnes they may offer themſelues to the prayers/and to the hearing of the word of God/

they may also offer themselues vnto the Lordes supper. And to whomsoeuer of thē the Lord will communicate himselfe by preaching the word/vnto the same he will not refuse to communicate himselfe by receiuing of the sacramēts. For whosoeuer is of Gods houshold and familye/ he nede not be afraide to come to the Lordes table/nor dout but that the Lord will fede him there: and whatsoeuer he be that is a membre of the body of Christ/may be assured that he receiueth life frō Christ the head as well by the arteries & conduits of the supper of the Lord/as by the preaching of the word of God. So that it must nedes folow/that the not receiuing of those whych depart out of the church/ whē there is any communion celebrated/proceedeth either of vaine and superstitious feare/growing of grose ignorance of themselues and of the holy sacraments: or else of an intollerable negligence or rather contempt/of the whych neither the one nor the other shuld be either borne with or nourished/either by permitting. iij. or. iiij. to communicate alone/or els in letting them whych depart/go so easily away with so great a fault/ whych ought to be seuerely punished. And vpon thys either contempt or superstitious feare drawne from the papists Lenton preparation of .40. dayes/ carefulnes/displeasure. &c. it commeth to pas/that men receyuing the supper of the Lord but seldome / when they fall sicke must haue the supper ministred vnto them in their houses/whych otherwise being once euery weke receiued before/ should not breede any such vnquietnes in thē/when they can not come to receiue it. Although as I haue before shewed/if they had neuer receiued it before/yet that priuate receiuing were not at any hand to be suffered. And thus hauing declared what I thinke to be faulty in the communion boke in thys poynt / and the reasons why/ and with all answeared to that whych either M. doctor alleageth in thys place of the .80. and .81. and likewise in the .152. & .185. pages touching thys matter/ I come now vnto that whych is called the Churche purifying by the admonition/and by the seruice boke afore time the purification of women.

Now to the churching of women/in the which title yet kept/there seemeth to be hid a great part of the Jewish purification. For lyke as in the old law shee that had brought forthe a childe/ was holden vncleane / vntill suche time as shee came to the temple to shew her selfe after shee had brought forthe a man or a woman: so thys terme of churching of her/ can sume to import nothing els/thē a banishment/& (as it were) a certen excommunication from the church/ during the space & is betweene the time of her deliuery/& of her comming vnto & church. For what with els thys churching implie/but a refusing her vnto & church/whych cā not be dout some bar or shutting forth presupposed. It is also called & thanks giuing/but the principall title whych is the directory of this part of the Liturgie/& placed in the top of the leafe/as & whych the translator best liked of is(churching of women.) To pas by &/that it will haue thē come as nigh the communion table as may be/as they came before to & high altare (because I had spoken once generally against such ceremonies) & of all other is most Jewish/& approcheth nerest vnto the Jewish purification/& she is commanded to offer accustomed offrings. Wherin besides that/ the very word offring carryeth wt it a strong sent & suspitiō of a sacrifice (especially being vttered simply wout any addition/ it can not be wout danger/that the boke maketh the custome of & popish church(whych was so corrupt) to be & rule & measure of this offring. And although the meaning of the boke is not/& it shuld be any offring for sin/yet this manner of speaking may be a stubbing stock in the way of & ignorant & simple/ & the wicked & obstinate therby are confirmed & hardned in their corruptions. The best whych can be answered in this case is/& it is for & relief of & minister/but thē it shuld be remembred/first that the minister liuery not any more of offerings. Secondarily/& the paiment of the ministers wages is not so conuenient either in the church or before all the people. And thirdly/& therby we fal into & fault whych we condemne in popery/ & that

Leu. 12. 2. 4. 6

is/

is/ ꝑ besides the ordinary living appointed for the seruice of the priests in ꝑ whose/ they take for their seueral seruices of masse/ baptisme/ burying/ churching. &c. seuerall rewards/ which thing being of ꝑ seruice boke wel abolished in certain other things/ I cānot see what good cause there shuld be/ to retain it in this and certain other. Now whereas m. D. saith ꝑ the place of the. 15. of the Acts alledged by the admonition/ maketh nothing against this/ he shuld haue considered/ that if it be a Iewish ceremony (as they suppose it/) it is to be abolished vtterly. For it being shewed there ꝑ all the ceremonial law of Moses is don away through our sauior Christ/ this also a part thereof must nedes be therin comprised. And whereas he saith/ that it being nothing els but a thanks geuing for her deliuerance/ can not be therfore but christian & very godly/ I answer ꝑ if there should be solemne and expres geuing of thanks in the church for euery bnek it/ eyther equal or greater the thys/ which any singular person in the church bothe receiue/ we should not only haue no preaching of the word/ nor ministring of the sacramēts/ but we shuld not haue so much leysure as to do any corporal or bodily worke/ but should be like vnto those heretikes/ which were called of the Syriake word Messalians, or continual prayers/ & which did nothing els but pray. For the Psalme. 121. spoken of in the 155. page/ it being shewed that it is not meete to haue any such solemne thankes geuing/ it is needeles to debate of the Psalme/ wherewyth the thankes geuing should be made. And whereas in. 101. and. 102. pages vnto the admonition/ obiecting that the comming in the baile to the church more then/ ths at other times/ is a token of shame or some folly committed/ M. D. sleingly leaueth the matter to the womēs answer. A little true knowledge of diuinity would haue taught him/ that the bringing in or vsurping wythout authority any ceremony in the congregation/ is bothe an euricster matter/ then may be iested at/ and a waightier then shoulde be permitted vnto the discretion of euery woman/ considering that the same hath bene so horribly abused in time of poperye. Theodor. lib. 4. 11. ca.

The holy dayes folow/ of which M. Doctor sayth/ that so they be not vsed superstitiously or vnprofitably they may be commanded. I haue shewed before/ that they were. If they were so indifferent as they are made/ yet being kept of the papistes which are the enemies of God/ they ought to be abolished. And if it were as easy a matter to pull oute the superstition of the obseruing of those holydayes out of mennes hearten/ as it is to protest and to teache that they are not commaunded for any religion to be put in them/ or for any to make conscience of the obseruing of them/ as thoughe there were some necessary worshyp of God in the keping of them: then were they much more tollerable. But when as the continuance of them both norisshe wicked superstition in the mindes of men/ and that the doctrine which should remedy the superstition through the fewnes & skarcitye of able ministers/ can not come to the most part of them which are infected wyth this disease/ and that also where it is preached/ the frute therof is in part hindred/ whylest the common people attend oftentymes rather to that which is done/ then to that which is taught/ being a thyng indifferent (as it is sayd) it ought to be abolished/ as that which is not only not fitted to holde the people in the sincere worshypping of God/ but also as that which keepeth them in their former blindnes and corrupt opinions which they haue conceyued of such holy dayes. And if they had bene neuer abused neyther by the Papistes nor by the Iewes (as they haue bene and are daily) yet suche making of holy dayes is neuer wythout some great danger of brynging in some euill and corrupt opinions into the mindes of men. I will vse an exemple in one/ and that the chefe of holy dayes/ & most generally & of longest time obserued in ꝑ church/ which is the feast of Easter/ which was kept of some more dayes of some fewer. How many thousands are there/ I will not say of the ignorant papistes/ but of those also which profesle the gospell/ which when they haue celebrated those dayes ꝑ diligent heede taken vnto their

lyfe/

life/and with some earnest deuotion in prayinge and hearing the word of God/do not by and by thinke/that they haue well celebrated the feast of Easter/and yet haue they thus notably deceiued them selues. For S. Paul teacheth that the celebrating of the feast of the christians Easter/is not as the Iewes Easter was/ for certen dayes/but sheweth that we must keepe thys feast all the dayes of oure life in the vnleauened bread of sincerity and of truth. By which we see that the obseruing of the feast of Easter for certain dayes in the yeare/doth put out of our mindes or euer we be aware/the doctrine of the gospell/ and causeth vs to rest in that neare consideration of our duties for the space of a few dayes/which should be extended to al our life. But besides the incommodities that rise of making such holy dayes/and cõtinuing of those which are so horribly abused/where it is confessed that they are not necessary: besides this/I say the matter is not so indifferent as it is made. I confes that it is in the power of the churche to appoynt so many dayes in the weeke or in the yeare (in the which the congregation shal assemble to heare the word of God/ and receiue the sacraments/and offer by prayers vnto God) as it shall thinke good according to those rules which are before alleaged. But ỳ it hath power to make so many holy dayes (as we haue) wherein no man may worke any parte of the day/ and wherin men are commaunded to cease from their daily vocations of plowing and exercising their handy crafts. &c. that I deny to be in the power of the church. For proufe wherof I will take the fourth commaundement/and no other interpretation of it/then M. Doctor alloweth of in the. 174. page/which is/that God licenseth/and leaueth it at the liberty of euery man to worke sixe dayes in the weeke/ so that he rest the seuenth daye. Seeing that therefore that the Lord hath left it to all men at libertye/that they myght labor (if they thinke good) sixe dayes: I say the church nor no man can take thys liberty away from them/and driue them to a necessary rest of the body. And if it be lawfull to abridge the liberty of the church in thys poynt/ and in stead that the Lord sayth sixe dayes thou mayst labor if thou wilt/to say thou shalt not labor sixe dayes: I do not see why the church may not as well/whereas the Lord sayth thou shalt rest the seuenth day/ commaunde that thou shalt not rest the seuenth day. For if the church may restraine the liberty that God hath geuen the/ it may take away the yoke also that God hath put vpon them.

1. Cor. 5. 8.

And whereas you say in the. 173. page/ that notwithstanding thys fourthe commaundement/ the Iewes had certaine other feastes which they obserued: in deede the Lord which gaue thys generall law/ might make as many exceptions as he thought good/and so long as he thought good. But it followeth not because the Lord did it/that therfore the church may do it/vnles it hath commaundement and authority from God so to do. As when there is any generall plague or iudgement of God either vpon the churche/ or comming towardes it/the Lorde commaundeth in suche a case that they should sanctifie a generall fast/ and proclaime shabbathon, which signifieth a prohibition or forbidding of ordinary workes/and as the same Hebrewe word wherwyth those feastes dayes are noted in the lawe wherin they should rest. The reason of which commaundement of the Lord was/ that as they abstained that day as much as might be conueniently from meat/ so they might abstaine from their daily workes/ to the ende they might bestowe the whole day in hearing the word of God/ and humbling themselues in the congregation/ confessing their faultes/ and desiring the Lorde to turne away from hys feare wrathe. In thys case the churche hauing commaundement to make a holy day/may and ought to do it/as the church which was in Babilon did/during the time of their captiuity: but where it is destitute of a commaundement/it may not presume by any decree to restraine that liberty which the Lord hath geuen.

Ioel. 2. 15.

Nowe that I haue spoken generally of holy dayes/ I come vnto the apostles and other saints dayes/which are kept with vs. And thoughe it were lawfull

full for the church to ordaine holy dayes to our saviour Christe or to the blessed Trinity: yet it is not therfore lawfull to institute holy dayes to the apostles and other saintes/or to their remembrance. For although I confes as muche as you say in the.153.page/ that the church of England doth not meane by thys keping of holy dayes that the saintes shoulde be honoured/ or as you alledge in the.175. and.176.pages/that wyth vs the saints are not prayed vnto/or that it doth opposid them as meritorious/yet that is not enough. For as we reason against the popish purgatorie/ that it is therfore naught/ for as much as neyther in the olde Testament nor in the newe/ there is any mention of prayer at any time for the dead: so may it be reasoned against these holy dayes ordained for the remembrance of the saintes/ that for so much as the old people dyd neuer keepe any feast or holy day for the remembrance eyther of Moses or Daniel/ or Job/ or Abraham/ or Dauid/or any other/how holy or excellent so euer they were: nor the apostles nor the churches in their time neuer instituted any eyther to kepe the remembrance of Stephen/ or of the virgin Mary/ or of John Baptist/ or of any other notable and rare personage/ that the instituting and erecting of them nowe/ and thys attempt by the churches wyth which followed/wyth which haue not such certen and vndoubted interpreaters of the will of God/ as the prophets and apostles were wyth which lyued in those churches/is not wythout some note of presumption/ for that it vndertaketh those thynges wyth which the primitiue churche in the apostles times (hauing greater giftes of the spirite of God then they that followed them had) durst not venter vpon.

Moreouer I haue shewed before/what force the name of euery thyng hath to cause men to thynke so of euery thyng/ as it is named/ and therfore although you say in the.175.page that in calling these holy dayes the dayes of suche or such a Sainte/ there is nothyng else meante but that the Scriptures wyth which are that day red/ concerne that sayncte/and contayne eyther hys callyng/ preachyng/ persecution/martyrdom.&c. yet euery one doth not vnderstand so much. For besides that the corrupt custome of popery hath caryed their myndes to an other interpretation/the very name and appellation of the day teacheth otherwise. For seing that the dayes dedicated to the Trinity/and those that are consecrate to our sauior Christ/ are in that they be called Trinity day or the Natiuity day of our sauior Christ/by and by taken to be instituted to the honor of our sauyor Christe and of the Trinity: so lykewyse the people/ when it is called S. Paules day/or the blessed virgin Maryes day/can vnderstand nothing therby/but that they are instituted to the honor of S. Paule or of the virgin Mary/ vnles they be otherwyse taught. And if you say let them so be taught/ I haue answeared that the teaching in thys lande can not by any order wyth is yet taken come to the moste parte of those/wyth which haue dronke thys poyson: and where it is taught/it were good that the names were abolyshed/that they shoulde not helpe to vntreach that/ wyth which the preaching teacheth in thys behalfe.

Furthermore/seeing the holy dayes be ceremonies of the church/ I see not why we may not heere renue Augustines complaint/ & the estate of the Iewes was more tollerable then ours is (I speake in thys poynt of holy dayes) for if their holy dayes and ours be accompted/we shalbe fold to haue more then double as many holy dayes as they had. And as for all the commodityes wyth which we receiue by them/ wherby M. doctor goeth about to proue the goodnes and lawfulnes of their institution/as that the scriptures are there red and expounded/the patience of those saintes in their persecution and Martyrdome is to the edifying of the church remembred/and yearely renewed: I say/ that we myght haue all those commodities wythout all those dangers wyth which I haue spoken of/e wythout any keping of yearely memory of those sayntes/and (as it falleth out) in better and more profitable sorte. For as I sayd before of the keping of Easter/that

it tyeth/ and (as it were) fetteretth a meditation of the Easter to a fewe dayes/ whych should reache to all our age and time of our lyfe: so those celebrations of the memoryes of saintes and martyrs/ streighten our consideration of them vnto those dayes/ whych should continually be thought of/ & daily as long as we liue. And if that it be thoughte so good and profitable a thyng that thys remembrance of them should be vpon those dayes/ wherin they are supposed to haue dyed/ yet it followeth not therefore that after thys remembrance is celebrated by hearing the scriptures concerning them/ and prayers made to followe their constancy/ that all the rest of the day should be kept holy in such sorte/ as men should be debarred of their bodely labours/ and of exercising their daily vocations.

Nowe where as maister Doctor cyteth Augustine and Jerome/ to proue that in the Churches in their times/ there were holy dayes kepte besydes the Lordes day/ he myght haue also cited Ignatius and Tertullian/ and Cyprian/ whych are of greater auncientry/ and would haue made more for the credit of hys cause/ seeing he measureth all hys truthe almoste throughe the whole booke/ by the croked measure and parde of time. For it is not to be denyed/ but thys keeping of holy dayes (especially of the Easter and Pentecost) are very auncient/ and that these holy dayes for the remembrance of Martyrs/ were vsed of long time. But these abuses were no auncienter then other were/ groser also then thys was/ as I haue before declared/ and were easy further to be shewed/ if nede required. And therefore I appeale from these examples to the scriptures/ and to the examples of the perfectest church that euer was/ whych was that in the apostles times. And yet also I haue to say/ that the obseruation of those feastes first of all/ was much better then of later times. For Socrates (confessing/ that neyther our sauioure Christ nor the apostles/ dyd decree or institute any holy dayes/ or lay any yoke of bondage vpon the neckes of those whych came to the preaching) addeth further/ that they did vse first to obserue the holy dayes by custom/ and that as euery man was disposed at home. Whych thing if it had remained in that freedome/ that it was done by custome/ and not by commaundement/ at the will of euery one/ and not by constraint/ it had bene much better then it is nowe/ and had not drawne suche daungers vpon the posterity/ as did after ensue/ and we haue the experience of.

Lib. 5. c. 22.

As touching M. Bucers/ M. Bullingers & Illiricus allowance of them/ if they meane such a celebration of them/ as that in those dayes the people may be assembled and those partes of the scriptures which concerne them whose remembrance is solemnised/ red/ and expounded/ and yet men not debarred after from their daily workes/ it is so much the les matter: if otherwise/ that good leaue they gyue the churches to dissent from them in that poynt/ I so take it graunted vnto me/ being by the grace of God one of the churche.

Although as touching M. Bullenger it is to be obserued/ sithe the time that he wrote that vpon the Romaines/ there are about .xxv. yeares/ sythens whych time although he holde still that the feastes dedicated vnto the Lord (as of the Natiuity/ Easter/ and Pentecost) may be kept/ yet he denyeth flatly that it is lawfull to keepe holy the dayes of the apostles/ as it appeareth in the confession of the Tigurine church ioyned with others.

Confess. eccle. Tigur. & aliarum eccle. c. 24.

As for M. Caluine/ as the practise of hym and the church where he lyued was and is/ to admit no one holy day besides the Lords day: so can it not be shewed out of any parte of hys workes (as I thynke) that he approued those holy dayes/ whych are nowe in question. He sayeth in deede in hys Institution: that he will not condemne those churches whych vse them: No more do we the church of Englande/ neyther in thys nor in other things/ whych are meete to be reformed. For it is one thyng to mislike/ another thyng to condemne/ and it is one thyng to condemne some thyng in the church/ and an other thyng to condemne the church

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by it. And as for the places cited out of the epistles to the Galathians and Colossians/there is no mention of any holy dayes/ either to saintes or to any other. And it appeareth also that he defendeth not other churches / but the church of Geneua/and answeareth not to those which obiect against the keping of saintes dayes or any holy dayes (as they are called) besides the Lordes day/but against those which would not haue the Lordes day kept still/as a day of rest from bodily labor/as it may appeare both by his place vpon the Collossians/ and especially in that which is alleaged out of his Institutions. And that he meaneth nothing lesse then suche holy dayes/as you take vpon you to defende/it may appeare first in the place of the Colossians/where he sayeth that the dayes of rest which are vsed of them/are vsed for politcy sake. Nowe it is well knowne/that as it is politcy and a way to preserue the estate of things/and to keepe the in a good continuance and sucres/ that as well the beastes as the men which labor five dayes should rest the seuenth/so it tendeth to no policy nor wealth of the people or preseruation of good order/that there should be so many dayes/ wherin men should cease from worke/being a thing which breedeth idlenesse/and consequently poverty/besides other disorders and vices / which alwayes goe in company with idlenes. And in the place of his Institutions he declareth his saide yet more plainly/when he sayeth/ that those odde holy dayes then are without superstition/when they be ordained only for the obseruing of discipline and order. Whereby he geueth to vnderstand/that he would haue them no further holy dayes/then for the time which is bestowed in the exercise of the discipline and order of the churche/ and that for the rest/they shoulde be altogither/ as other dayes/ free to be laboured in. And so it appeareth/ that the holy dayes ascribed to Saintes by the seruice booke/is a iust cause why a man can not fairly without exception subscribe vnto the seruice.

Nowe whereas maister Doctor sayeth/it maketh no matter whether these things be taken out of the Portuis/so they be good. &c. I haue proued first they are not good/then if they were/yet being not necessary/& abused horribly by the papistes/other being as good/ and better then they/ ought not to remaine in the church. And as for Ambrose saying all truthe of whome so euer it be sayde/is of the holy ghoste: if I were disposed to moue questions/ I coulde demaund of him which caried not of whome he haue the truthe/so he haue it/what our sauioure Christe meant to refuse the testimony of Deuils / when they gaue a cleare testimony that he was the sonne of God/and the holy one: and what S. Paule ment to be angry/and to take it so grieuously/that the Pythonisse sayd/he and his companion were the seruaunts of the high God/which preached vnto them the way of saluation. Heere was truthe/and yet reiected/ and I would knowe whether maister Doctor would say that these spake by the spirite of God. Thus whilest without all iudgement he snatcheth heere a sentence / and there another out of the Doctors/and that of the worste/as if a man should of purpose chuse oute the hosse/and leaue the siluer: within a while he will make no great difference/ not only betweene the prophets and apostles/ and prophane writers/as Aristotle and Plato/but not betweene them/ which speake not by the conduite and leading of the holy ghost/but by the violent thrusting of the wicked spirite.

Marke.1.24. Luke.4.41. Actes.16.17.

The replie vnto the next section in the.81.and.83. and.84.page.

HEre maister doctor would faine(as it seemeth) if he durst/interpreat diligent preaching/and preaching in season/ and out of season/ to be preaching once a month. But because he dare not say so directly/he compasseth it about/and first putteth y case of one preaching twise a day verbally/ and y small substance of mat-

it tyeth/ and (as it were) fetteredh a meditation of the Easter to a fewe dayes/ whych should reache to all our age and time of our lyfe: so those celebrations of the memories of saintes and martyrs/ streighten our consideration of them vnto those dayes/ whych should continually be thought of/ & daily as long as we liue. And if that it be thoughte so good and profitable a thyng that thys remembrance of them should be vpon those dayes/ wherin they are supposed to haue dyed/ yet it followeth not therefore that after thys remembrance is celebrated by hearing the scriptures concerning them/ and prayers made to followe their constancy/ that all the rest of the day should be kept holy in such sorte/ as men should be debarred of their bodely labours/ and of exercising their daily vocations.

Nowe where as maister Doctor cyteth Augustine and Ierome/ to proue that in the Churches in their times/ there were holy dayes kepte besydes the Lordes day/ he myght haue also cited Ignatius and Tertullian/ and Cyprian/ whych are of greater auncientye/ and would haue made more for the credit of hys cause/ seeing he measureth all hys truthe almoste throughe the whole booke/ by the croked measure and yarde of time. For it is nought to be denyed/ but thys kee-ping of holy dayes (especially of the Easter and Pentecost) are very auncient/ and that these holy dayes for the remembrance of Martyrs/ were vsed of long time. But these abuses were no auncienter then other were/ grosser also then thys was/ as I haue before declared/ and were easy further to be shewed/ if nede required. And therefore I appeale from these examples to the scriptures/ and to the examples of the perfectest church that euer was/ whych was that in the apo-stles times. And yet also I haue to say/ that the obseruation of those feastes first of all/ was much better then of later times. For Socrates (confessing/ that ney-ther our sauioure Christ nor the apostles/ dyd decree or institute any holy dayes/ or lay any yoke of bondage vpon the neckes of those whych came to the prea-ching) addeth further/ that they did vse first to obserue the holy dayes by custom/ and that as euery man was disposed at home. Whych thing if it had remained in that freedome/ that it was done by custome/ and not by commaundement/ at the will of euery one/ and not by constraint/ it had bene much better then it is nowe/ and had not drawne suche daungers vpon the posteritye/ as did after ensue/ and we haue the experience of.

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As touching M. Bucers/ M. Bullingers & Illiricus allowance of them/ if they meane such a celebration of them/ as that in those dayes the people may be assembled and those partes of the scriptures which concerne them whose remem-brance is solemnised/ red/ and expounded/ and yet men not debarred after from their daily workes/ it is so much the les matter: if otherwise/ that good leaue they giue the churches to dissent from them in that poynt/ I do take it graunted vn-to me/ being by the grace of God one of the churche.

Although as touching M. Bullenger it is to be obserued/ sithe the time that he wrote that vpon the Romaines/ there are about .xxvi. yeares/ sythens whych time although he holde still that the feastes dedicated vnto the Lord (as of the Natiuity/ Easter/ and Pentecost) may be kept/ yet he denyeth flatly that it is lawfull to keepe holy the dayes of the apostles/ as it appeareth in the confessi-on of the Tigurine church ioyned with others.

Confess. eccle. Tigur. & alia-rum eccle. c. 24.

As for M. Caluine/ as the practise of hym and the church where he lyued was and is/ to abuse no one holy day besides the Lords day: so can it not be sh-wed out of any parte of hys workes (as I thynke) that he approued those holy dayes/ whych are nowe in question. He sayeth in deede in hys Institution: that he will not condemne those churches whych vse them: No more do we the church of Englande/ neyther in thys nor in other thinges/ whych are meete to be refor-med. For it is one thyng to mislike/ another thyng to condemne/ and it is one thyng to condemne some thyng in the church/ and an other thyng to condemne the church

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Nowe whereas maister Doctor sayeth/it maketh no matter whether these thinges be taken out of the Pextuis/so they be good. &c. I haue proued first they are not good/then if they were/yet being not necessary/& abused horribly by the papistes/other being as good/ and better then they/ ought not to remaine in the church. And as for Ambrose saying all truthe of whome so euer it be sayde/is of the holy ghoste: if I were disposed to moue questions/ I coulde demaund of him which careth not of whome he haue the truthe/so he haue it/what our sauioure Christe meant to refuse the testimony of Deuils / when they gaue a cleare testimony that he was the sonne of God/and the holy one: and what S. Paule ment to be angry/and to take it so grieuously/that the Pythonisse sayd/he and his companion were the seruaunts of the high God/which preached vnto them the way of saluation. Heere was truthe/and yet reiected/ and I would knowe whether maister Doctor would say that these spake by the spirite of God. Thus whilest without all iudgement he snatcheth heere a sentence / and there another out of the Doctors/and that of the worste/as if a man should of purpose chuse oute the drosse/and leaue the siluer: within a while he will make no great difference/ not only betweene the prophets and apostles/and prophane writers/as Aristotle and Plato/but not betweene them/ which speake not by the conduite and leading of the holy ghost/but by the violent thrusting of the wicked spirite.

Marke.1.24. Luke.4.41. Actes.16.17.

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HEre maister doctor would faine(as it seemeth)if he durst/interpreat diligent preaching/and preaching in season/ and out of season/ to be preaching once a monthe. But because he dare not say so directly/he compasseth it about/and first putteth y case of one preaching twise a day verbally/ and the final substance of

matter / and of another preaching but once in a monthe / and dothe it pithily and orderly and discretely / and concludeth that such a sermon once in a month / is nearer the minde of the Apostle / then all those other sermons made twise euery day: & yet the case is not so cleare / as he maketh it. For graunting that those (which he calleth verbal sermons) haue some goodnes and edifying / it must be very simple and slender meate / which is not better being geuen euery day / then the best and daintiest meate once only in a moneth. For with the one / a man may liue although he be not lyking / with the other he being once fed / is afterwarde famished. But howe if the case be put / that the monethly and long laboured sermons (as they are called) haue as little and les good wholesome doctrine in them / then the sermons which are preached euery day. Assuredly for the most of those that goe so long with a sermon / and which I knowe / and haue heard / when they come to bring it forthe / bring forthe oftentimes more winde and vnprofitable matter / then any good and timely frute / or wholesome substanciall doctrine. And no maruell / for therein the word of God is fulfilled / which declareth that the talents of Gods gifts and grace are encreased by continuall vse and laying oute of them / and of the other side diminished / and in the end taken quite away / when as they are suffered to lye so long rusting / and as it were digged in the ground.

Mhath. 25. 22. 23. 26.

And heere maister Doctor taketh occasion to veter his stomacke against London / stinging of one syde against the women / of the other syde against the ministers / whose diligence because it maketh maister Doctors negligence more to appeare / as a darcke and dusky colour matched with that which is cleare and lightsome / he dothe goe about to deface / with the untrue and slaunderous surmise / of lose negligent and vnprofytable preaching. If there be some one such or two in London / it is too great iniurye therfore to charge indefinitely the company of the ministers of London. Besides that M. Doctor dothe not see / howe vnfit he accuseth the bishop or euer he be aware / dothe in obtayning suche ministers / and not in reforming them / being so farre out of order / and then the archbishop / which doth not require this disorder at the bishops handes / since as (he sayeth) this is so goodly and heauenly an order / to haue one bishop ouer many ministers / and one archbishop ouer diuers bishops. And if we shall esteeme the pithynes and fastnes of preaching / by the fruites / as by the knowledge and feare of God in the people of London / and by faithfull and true hartes towardes the prince and the realme: I thinke that that which he termeth frinolous / lose / and vnprofitable preaching will fall out to be waightier / and to leaue a deeper print behinde them / then those monthly sermons which he speaketh of: and the ministers of London better ministers which preache twise a day / then those which make the word of God nouell and dainties / and as M. Latimer pleasantly sayd / strawberies comming only at certen times in the yeare.

Of this thing M. Doctor speaketh againe in the. 167. page / but to this effect altogether / and almost in the same wordes. To the next section being the rest of the. 84. page / I minde to say nothing / hauing before spoken of the faultes of the ceremonies and rites which are vsed with vs.

The replie vnto the next section contained in. 86. 87. and. 88. pages.

After a number of woordes without matter / sayings without proufes / accusations without any groundes or likelyhode of groundes / as that they be instrumentes of greedy guts and lustye roysters / to maintaine them in their lolitye / which notwithstanding speake against patronages / and wouldе haue the liuings of the churche / which are idely and vnprofitably spent (for the most part) applyed to the right vses of the pore / and of ministers and scholliers / & that

they

they would be discharged from ciuill and ecclesiasticall subiection / which humbly submitting themselues to the Queenes maiesty and all those that are sent of her / would deliuer the churches and themselues for the churches sake / from the vnlawfull dominion of one / to the ende that they might yelde themselues with their churches subiect to the lawfull ecclesiasticall gouernment of those which God hath appointed in hys worde: After I say a number of such and like accusations mixed wyth most bitter and reprochfull wordes vnto all which / it is sufficient answer / that quod Verbo dictum est, verbo sit negatum. As easely denied as sayde. He turneth hym selfe to those that be in authoritie / whome he would make beleeue that it standeth vpon the ouerthrow of the church / of religion / of order / of the realme / and of the estate of Princes and magistrates / which are by this meanes established / whose estates are made thys way most sure / when as the true causes of theis clamoures and outcryes that M. Doctor maketh / is nothing else but the feare of the ouerthrow of that honor / which is to the dishonor of God and ignominy of hys church / and the establishing of that which maketh to the good dispensing of those goodes for the ayde and helpe of the church / which now serue to oppresse it. As for the court of faculties / the corruptions therof being so cleare / that all men see them / and so grose / that they which can not see may grope them: M. Doctor answereth / that he knoweth not what it meaneth / and therfore is moued of modesty to thinke the best of it / which is but a simple shift. For besides that the Admonition speaketh nothing of it / but that the streates and high wayes talke of: if there had bene any defence for it / it is not to be thought that M. Doctor would haue bene so negligent an aduocate / as to haue omitted it / seeing if he were ignorant / he might haue hadde so easely and with so little coste the knowledge of it. As for hys modesty / hys bolde affirmation of things which are doubtfull / which are false / which are altogether vnlikely / which are impossible for hym to know / doth sufficiently bewray and make so well knowne / that no such visard or painting can serue to make men beleue / that mere modesty shut vp his mouth from speaking for the court of faculties / which hath opened his mouth so wyde for the defence of those things / wherin (as it falleth out) he hath declared hymselfe to haue lesse skill and vnderstanding / then he hath of that court.

The reply vnto the next section in the 89, 90, 91, 92, 93. pages.

WHereas vnto the Admonition prouing out of the thirde of S. Mathew / that preaching muste goe before the ministring of the sacramentes / you answere first / that it is agaynst all Logicke to conclude a generall rule vpon a particulare example: you shall vnderstande that that which Iohn dyd in that poynt / he dyd it not as a singular person or as the sonne of Zacharie / but as the minister of the gospell / and therefore it appertayneth as well to all other ministers as vnto hym. For as it is a good conclusion / that for so much as Peter is that he is a man / is borne to haue / and by common course of nature hath two legges / therefore Iohn and Thomas and all the rest haue so: euen so for so much as Iohn by reason of hys ministery had nede first to preach / then to baptise / it followeth / that all others that haue that ministery committed vnto them must do the lyke. Secondarely you say / that it doth not appeare that he preached immediatly before he baptised them with water. And yet S. Mathew after that he had shewed that he preached repentaunce (which the other Euangelistes call the baptisme of repentance) he addeth that then the people were baptysed of hym / which also may appeare in the Actes / where S. Paule noteth thys order to haue bene kept. For although betweene the story of hys preaching and that which is sayde of hys baptising / there is interlaced a description of hys dyet and of hys apparel / yet theis wordes (then came vnto hym, &c.) muste needes be referred vnto the

Act. 19. 5.

 tyme.

tyme which followed hys preaching. And where as you say/ that it is manyfest that our sauiour Christ was baptysed without preaching: I would know of you what one worde doth declare that/when as the contrary rather both appeare in S. Luke/ which seameth to note playnly that our sauiour Christ was baptised/when the people were baptysed. But the people (as I haue shewed) were baptysed immediatly after they heard Iohn preach/ therefore it is lyke/ that our sauiour Christ was baptysed/after that he had heard Iohn preach. And it is very probable/that our sauiour Christ which dyd honoure the mynistery of God by the hand of men so farre/as he would vouchsafe to bee baptysed of Iohn/would not neglect or passe by hys mynistery of the worde/ being more precious then that of the sacrament/ as it appeareth by Iohn that our sauiour Christ was present at hys sermons/ for so much as S. Iohn doth as he was preaching to the people poynt hym out with the finger/ and told them that he was in the middest of them which was greater then he. And there is no doubt/but those words which our sauiour Christ layd before hys supper/although they are gathered by the Euangelistes into short sentences/ were notwithstanding long sermons/ touching the fruite of hys death and vse and ende of that sacrament. And thys order of preaching immediatly before the mynistring of the sacramentes/ is continually noted of S. Luke throughout the whole story of the Actes of the Apostles. But I will not precisely say neyther yet doe the authors of the Admonition affirme (as M. Doctor surmyseth of them) that there must be preaching immediatly before the admynistration of the sacramentes. Thys I say/ that when as the lyfe of the sacramentes dependeth of the preaching of the worde of God/there must of necessitie the worde of God bee/ not red but preached vnto the people/ amongste whom the sacramentes are mynistred. And forasmuch as I haue proued before/ that no man may mynister the sacramentes but he which is able to preache the word/although I dare not affirme/ that there is an absolute necessitie/ that the word should be preached immediatly before the sacramentes be mynistred/yet I can imagine no case/ wherein it is either meete or conuenient or else almost suffrable/that the sacramentes should be mynistred without a sermon before them/ for the mynister being as hee oughte of necessitie to bee/able to preache/ oughte so to doe. And if it be sayde that hys health or voyce will not serue hym sometymes to preache/ when he is able enough to mynister the sacramentes: I say that either he ought to begge the helpe of an other mynister hard by/or else there is lesse inconuenience in deferring the celebration of the sacrament vntill hee bee strong enough to preach/then mynistring it so maymedly and without a sermon/ wherby it is seene/ how iust cause M. Doctor hath to cal these blynde and vnlearned gatherings/ which he with hys Egles eye and hys great learning can not scatter/nor once moue.

1. Luk. 21.
1. Iohn. 1.6.
Actes. 2.
Act. 8. 12. 38.
Act. 9. 17. 18.
Act. 10. 34.
Act. 16. 15. 33.
Act. 20. 7.

After thys M. Doctor accuseth the authors of the Admonition/as though they simply condemned reading the scriptures in the church/and thys accusation he followeth in many wordes and in dyuers places/ wherein as in a number of other places of theyr booke the authors of the Admonition haue cause to renew that olde complaynt of Theodorus/ which is/ that whensoeuer any thing is sayde that is vnpleasant/ that is by and by expounded otherwyse then it is ment of hym that speaketh it: so that that which is geuen with the right hand/ is receiued with the left. For the authors of the Admonition declaring theyr bitter mislyking that there should be in stead of a preaching minister a reading mynister (if I may so call hym) and in stead of preaching/reading/are bytterly expounded of M. doctor/as though they condemned all reading in the church. And heere he maketh hym selfe worke/ & picketh a quarell to blot a great deale of paper/ & to proue that which no man denyeth/for beside thys treatise he speaketh afterward of it in halfe a froze pages/euen from the. 159. page vntill the. 130. page/ and so

lyghteth

ſighteth vs a candel at noone dayes. It is a token of a nature diſpoſed to no great quarrelſe/which rather then he would not ſtriue/ſtriueth with hym ſelfe. And although the cauſe be ſtill and good which he defendeth/yet I will note in a word or two/ how as though there were pitch or ſome worſe thing in hys handes/ he defyleth whatſoeuer he toucheth. Firſt therefore he aſketh/ and ſo/ that he both moſt boldly and confidently affirme it/whether the word of God is not as effectuall when it is red/as when it is preached/or whether reading be not preaching. In which two queſtions/ although the one of them confuteth the other (for ſo much as if reading be preaching (as he ſayeth) then the comparyſon of the profite and efficacy betweene one and the other/ is abſurde) yet I will anſwere to both. I ſay therefore that the word of God is not ſo effectuall red as preached. For S. Paule ſayth/that fayth commeth by hearing/& hearing of the word preached/ ſo that the ordinary and eſpeciall meanes to worke fayth by/is preaching and not reading. And although reading doe helpe to nourith the fayth which commeth by preaching/yet thys is geuen to the preaching eaſh exochen, that is by excellency/and for that it is the excelleteſt and moſt ordinary meanes/to worke by/in the hartes of the hearers. The beholding of the creatures/ & the conſideration of the making of the world and of Gods wiſdome/ and wonderfull loue appearing in them/doth nourith and ſtrengthen fayth/ and yet may it not therefore in efficacy be compared to the preaching of the word of God. And to know that the worde of God preached/hath more force and is more effectuall then when it is red/ it is to be obſerued whereunto the preaching is compared. It is called a lifting or hearing vp of our ſauiour Chriſt. Lyke vnto the diſplaying of a banner/ as the ſerpent was lift vp in the wilderneſs. As therefore that which is lyfted vp on hygh/ is better and eaſelyer ſeene of a great company/ then when it ſtandeth or lyeth vpon the grounde or in ſome valley or low place: ſo the preaching of the goſpell doth offer ſooner and eaſyer the truth thereof vnto the fayth (which is the eye of the hearer) then when it is red. The ſame alſo may bee ſayde in that the preaching is called a cutting of the worde of God/ for as when the meate is cut and ſhred/ it nourtheth more then when it is not ſo/ ſo lykewyſe it is in preaching and reading. And that whiche is brought by the authors of the Admonition/ and ſo ſcornefully hurled away of Maiſter Doctor/ that S. Paule compareth the preaching vnto planting and watering/ is a very notable place to proue that there is no ſaluation/without preaching. For as the huſbandman reapeth no frute/vnleſſe he both plant and water that which is planted: euen ſo there is no ſaluation to be looked for/where there is no preaching. And to thys alſo may bee well referred that the preaching is called of S. Luke an opening of the ſcriptures/whereby it is declared/that they be as it were ſhutte/or claſped/ or ſealed vp vntill ſuch tyme as they bee by expoſition and declaration of them opened. It may bee that God doth ſometymes worke fayth by reading only/eſpecially where preaching cannot bee/ and ſo hee doth ſometymes without reading by a wonderfull worke of hys ſpirite: but the ordinary wayes whereby God regenerateth hys children/ is by the word of God/ whiche is preached. And therefore Salomon ſayeth/ that where Prophecie (whiche is not a bare reading/ but an expoſytion and applycation of the ſcriptures) fayleth/ there the people peariſhe. It is true/ the worde bothe preached and red/ is all one/ as the fyre couered with aſhes/ is the ſame when it is diſcouered. But as where the fire is ſtyrred vppe and diſcouered/ it geueth more heate then when it is not: ſo the word of God by preaching and interpreating (as it were ſtyrred vp & blowen) maketh a greater flame in the harts of the hearers/then when it is red. The reaſon whereof is not in the word/which is al one red & preached/but in that it pleaſeth the Lorde to worke more effectually wyth the one/then with the other/

therby.

Iohn.3.14.

2.Tim.2.15.

1.Cor.3.6.

24.Chap.32.

Prou.29.18.

thereby approuing and authorysing that meanes and layers/ which he especially ordayned for vs to be saued by.

Actes.8. Of infinite examples take one of the Eunuche/ which although he had bene at Jerusalem/and returning home/was reading of the Prophet Esay/yet he beleeued not/vntill Philip came and preached vnto hym/ which I neyther say to disalow reading of the scripture(which is very profitable) nor yet to strengthen the handes of the papistes/which to banyshe the reading of the scriptures/ obiect the hardnesse and difficultie of the scriptures/as M. Doctor doth most slaunderously & vnhonestly surmise of the authors of the Admonition: but that it may appeare/what a grose and a palpable error thys is/that the reading of the scripture should be as effectuall as the preaching of it/ which God hath appoynted to be the especiall and singulare meanes to saue those/ whome he hath appoynted to saluation. And what is thys else but to condemne the wyldome of God in ordeyning pastors and doctors to bee contynuall functions in the churches: and in so carefully commending them vnto the church of the which notwithstanding there is no vse/ if reading be as good as preaching. And although thys be very grose/ yet in the.163.page where he goeth about to shew the profite of reading the scriptures in the church/he is yet more absurde. For there he sayeth/ that it may bee/ that some men be more edifyed by the simple reading of the scriptures / then by sermons. In deede if a man sleepe the sermon tyme/ and wake the reading time/ or be otherwyse deafe at the one and attentife and heedye at the other/ I will not deny/but he may be more edifyed at the simple reading / then at the sermon/vnlesse it be in thys and such lyke case / I know not how it may be true that M. Doctor sayth. And in deede it is as much to say that it may be/ that the meanes that God hath ordayned to bee the fittest and meetest to call men to saluation/ is not the fittest & meetest meanes / which a man should not once so much as thinke of/without trembling and shaking euery ioynte of hym. And now I thinke by thys tyme M. Doctor knoweth hys answere to hys second question / which is whether reading/be not preaching. And if this be not sufficient that I haue said/ I would aske gladly of hym / whether all readers be preachers / and whether whosoeuer readeth/preacheth: for if it be true (which he sayeth) that reading is preaching/then that is lykewyse true/ that all those which read preach/ and so a childe of 4. or 5. yeares olde/ is able to preach / because he is able to reade. And least he shoulde seeme to be thus euill aduised without some reason/in the. 159. page he asketh whether(if a man wryte hys sermon/& after reade it in the booke) that readyng be preaching. Heere is hard shift. What if I graunted that it is preaching/ yet I deny that therefore he that readeth an other mans sermon preacheth: and further I say/that if there be any such/as being able to preach for hys knowledge/ yet for fault eyther of vtterance or memory can not do it but by readyng/that which he hath written: it is not conuenyent / that he should be a minister in the church. For S. Paule doth not require only that the bysshop or minister shoulde be learned in the mysteries of the gospell/ & such a one as is able to set downe in wryting in hys study the sense of the scripture/but one which is apt and fitte to teach. And the Prophet Malachie sheweth/ that he must haue the lawe not in hys papers / but in hys lippes/noting thereby / that it is necessary to

1. Tim. 3. 2.

Malach. 2. 7.

Esay. 50. 4.

haue the gift of vtterance / and Esay the Prophet saying that God had geuen hym the tonge of the learned/doth thereby declare/that it is not sufficient that he be well instructed in the mystery of saluation/but that he haue also the gift of vtterance. Afterwarde M. Doctor asketh whether S. Paule dyd not preache to the Romaines when he wrote vnto them. No forsooth hys wryting to the Romaines was no more preaching/then S. Paules hand or hys penne/which were hys instrumentes to wryte with/were hys tongue/ or hys lyppes/or any other

Rom. 1. 15.

partes/which were hys instrumentes to speake with. And S. Paule hym selfe

wryting

ſcripture to the Romaines/putteth a difference betweene hys ſcripture & hys preaching/when although he ſcripte vnto them/yet he excuſeth hym ſelfe that he could not come to preach vnto them/ ſaying that he was ready as much as lay in hym to preach vnto them. But ſayeth he/ was not the reading of Deuteronomie preaching? No more then the reading of Exodus. Here be good proufes. It is generally denyed/that reading is preaching/and Mayſter Doctoure without any proufe/taketh it for graunted/that the reading of Deuteronomie is preaching. All men ſee/how pitifull reaſons theſe be. And in the. 162. page he alledgeth that in the Actes S. Luke ſeemeth to meane by reading preaching. But what ſeeming is thys/vpon a ſeeming and coniecture/to ſet downe ſo certenly and vndoubtedly/that reading is preaching/& then there is no one letter nor ſillable that vpholdeth any ſuch coniecture. For S. Iames ſayth that Moyſes(meaning the law)red euery Sabboth throughout euery towne in the ſinagogue/was alſo preached/or had thoſe that preached it/ ſetting forth the order which was vſed in all the churches amongſt the people of God: that alwayes when they met vpon the Sabboth dayes/they had the ſcriptures firſt redde/ and then preached of and expounded/which is that the authors of the Admonition doe deſire/ and therefore complayne for that after reading followeth no preaching/ which any indifferent man may eaſily vnderſtand by that that they ſay: In the olde tyme the worde was preached/ now it is ſuppoſed to be ſufficient if it be red. Cap. 15. 21

But Mayſter Doctor heareth with hys left eare/ and readeth with hys left eye/as though hys right eye were puld out/ or hys right eare cut of. For otherwyſe the other wordes which they haue touching thys matter/myght eaſily haue bene expolided by the argument & matter which they handle. Of miniſtring of the ſacramentes in priuate places & by women/ I haue ſpoken before/there remayneth therefore only in thys ſection/to ſpeake of the deacons/ that they ought not to miniſter the ſacrament. Which although I haue done partly before/& partly afterward will do/ when I ſhall ſhew that it appertayneth not to them to miniſter the worde/and therefore not the ſacramentes (being things the myniſtery whereof ought not to be ſeuered) yet I will in a worde anſwere thoſe argumentes that M. Doctor bringeth for to proue that they may myniſter the ſacramentes. Whereof the firſt is/that Philip in the. 8. of the Acts baptiſed. There is great doubt amongſt Writers/ which Philip that was that S. Luke mentioneth in the eight chapter of the Acts of the Apoſtles: But I graūt him to be ý Philip/ that was the deacon & anſwere that he was no deacon then. For the church of Ieruſalem wherein he was deacon/being ſcattered/ he could be no more deacon of it/or diſtribute the money that was collected for the poore of the church. And further I anſwere that he was afterwarde an Euangeliſt/ and therefore preached not by vertue of hys deaconſhippe (whoſe calling is not to preache) but by that he was an Euangeliſt/ whoſe office put vpon hym a neceſſitie of preaching. Actes. 15. 21

After you ſay that deacons are not permitted with vs to celebrate the Lordes ſupper/ and why then ſhoulde they be ſuffered to myniſter baptiſme? as if the one ſacrament were not as precious as the other. Thys is a myſerable rending a ſonder of thoſe things/which God hath ioyned together/ not only to ſeperate the myniſtery of the ſacramentes from the word/but alſo the myniſtery of one ſacrament from an other.

And what reaſon is there/that it ſhould be graunted vnto one that can not preach being (as they call hym a myniſter) to myniſter both the ſacramentes/whē as the ſame is not permitted vnto a deacon (as they call hym) which is able to preach? I doe not ſpeake it for that I would haue thoſe which be deacons vnlerde/that is which haue charge to prouide for the poore of ſome one congregation/either preach or myniſter the ſacramentes: but I ſay that it is againſt all reaſon/to permit the myniſtery of the ſacramentes to thoſe which can not preach/ &

to deny it to thoſe ſobich are able to preach. In the. 118. page vnto the example of S. Philip/ he addeth S. Stephen/ which was one of ỹ deacons ſobich he affirmeth to haue preached. But I deny it/ for all that long oration ſobich he hath in the 7. of the Actes/ is no ſermon / but a defence of hym ſelfe: againſt thoſe accuſations/ ſobich were layde againſt hym/ as M. Wra both very learnedly & ſubſtancially proue in hys annotations vpon thoſe places of S. Stephens diſputations & defence. Now to defend hym ſelfe being accuſed/ is lawfull not for the deacons only/ but for any other chriſtian/ as we read nothing that Stephen dyd there eyther touching the defence of hys cauſe/ or the ſharpe rebuking of the obſtinate phariſeys and prieſtes/ but that the holy Martyrs of God/ ſobich were no deacons nor miniſters/ haue done with vs/ when they haue ben conuented before their perſecutors. And where as he ſayth that Philip baptiſed/ I haue ſhewed before by ſobat authoritie he dyd it/ that is/ not in that he was a deacon / but for that he was an Euangeliſt. He addeth further out of Iuſtin Martyr/ that the deacons dyd diſtribute the bread & the wyne in the adminiſtration of the ſupper. Tullie ſayth in a certayne place that it is as great a poynt of wyſedome in an aduocate or pleader of cauſes/ to holde backe and to keepe cloſe that ſobich is hurtfull to hys cauſe/ as it is to ſpeake that ſobich is profitable.

M. Doctor obſerueth none of theſe poyntes/ for beſyde that the things ſobich he brought for the defence of the ſeruice booke / are ſuch/ as they haue before appeared: in ſeeking to defende it/ he manyfeſtly oppugneth it. For before he ſayde that the booke of ſeruice doth not permit deacons to miniſter the ſupper of the Lord/ and that by way of ſhewing of the booke: and here he proueth that the deacons dyd miniſter the ſacrament of the ſupper/ and that alſo as a thyng ſobich he both allow of.

But to let that paſſe/ I beſeech thee (good Reader) marke/ ſobat a miniſtering of the ſupper thys is ſobich Iuſtin maketh mention of/ & note with ſobat conſcience M. Doctor handeleth this cauſe. Iuſtin ſaith that after the ſcriptures are red and preached of/ and prayers made/ bread and wine & water was brought forth/ and that the miniſter made prayers and thankes geuing in the hearing of the people (ſobich is that ſobich the Euangeliſtes call the bleſſing/ and hath ben of later tymes called the conſecration) and after that the people were partakers of them/ that then thys being done/ the deacons dyd cary of that ſobich was left/ vnto thoſe ſobich were not preſent (for that corruption of ſending the communion vnto the houſes was then in the churche/ againſt ſobich I haue before ſpoken) now if to cary to a priuate houſe the breade and wyne ſobich was bleſſed or ſet a part by prayers/ & by obeyping the inſtitution of Chriſt by the miniſter/ be to miniſter the ſacrament of the ſupper/ then Serapions boye/ of ſobhome mention is made by Euſebius/ miniſtred the ſacrament. For Serapion being ſicke as I haue before ſhewed/ and ſending hys boye to the miniſter for the ſacrament/ receiued the ſame at the handes of hys boye/ for that the miniſter being ſicke/ could not come hym ſelfe: ſo by M. Doctors reaſon/ Serapions boye miniſtred the ſacrament. And a man would not thinke that one that hath bene the Queenes Maieſties publike profeſſor of diuinitie in Cambridge/ ſhould not know to diſtinguiſh & put a difference betweene miniſtring the ſacrament/ & helping to diſtribute the bread and the cup of the ſacrament. And if M. Doctor could not learne thys in bokes/ yet he might haue eyther ſene it/ or at leaſt heard tell of it in all the reformed churches almoſt / where the Deacons doe aſſiſt the miniſter in helping of hym to diſtribute the cuppe/ and in ſome places alſo the bread/ for the quicker and ſpeedyer diſpatch of the people/ being ſo many in number/ that if they ſhould all receiue the bread and the cuppe at the miniſters hand/ they ſhould not make an end in eight houres / ſobich by that aſſiſtance may be finiſhed in two / ſobich is that that M. Calum ſayth. For he ſayth the Deacons dyd reach the cup/ & maketh mention

Lib. 6. ch. 43.

mention of the bread. And if they be to minister the sacrament/ then they that cut the loafe in peeces/ they that fetch the wine for the supper/ they that powre it forth from greater vessells into glasses and cuppes/ or whosoever setteth any thing in this action/ doe minister the sacrament: then the which thing there can be nothing more ridiculous.

In the ende M. Doctor to shut up this matter/ saith/ that it is the first steppe to the ministery/ and so toyned of S. Paule in the third chapter and first Epistle to Timothe. But what a reason is this/ to be a Deacon is the first step to the ministery/ therefore the Deacon may preach and minister the sacraments/ when as the contrary rather followeth. For if it be a step to the ministery/ then it is not the ministery / but differeth from it/ and so ought not to doe the thinges that belong to the minister. But I deny that it is / or ought to be always a steppe to the ministery. I knowe that it hath bene the use of long tyme/ & I knowe also that there be very many which interpreate the place of S. Paule/ (where he speaking of the Deacons that behaue them selues well / that they get them selues a good bathmon, that is a degree to be a minister or a bysshop.) But I will shew a manifest reason/ why it can not so be understanded/ which is/ for that as the functions of a Deacon or a minister are diuers: so are the giftes also wherby those functions are executed likewyse diuers. And therefore there may be some men for their wisedome and gravitie / discretion and sayghtfulnesse / and whatsoeuer other giftes are required in him / that shoulde doe this office of prouyding for the poore / and to be a good Deacon: which notwithstanding for some impediment in his tongue / or for want of vtterance shall neuer be able as long as he liueth/ to be a good minister of the word/ and therefore the giftes being diuers wherewith those offices must be executed/ (although it is neyther vnlawfull / nor vnmeete to make of a Deacon a minister if he haue giftes for that purpose) yet I deny that S. Paule appointeth that the Deaconship shoulde be (as it were) the seede or frie of the ministers: or that he meaneth by those wordes that the Deaconship is a steppe to the parsonship. Which may yet also further appeare/ by the phrase of speach which the Apostle vseth. For he doth not say that they that do the office of Deaconship well / shall come to or get a good standing/ but he saith that in so doing they doe gette themselues a good standing / that is they get them selues authoritie & estimation in the church/ wherby they may be both the bolder to vse their office/ and wherby they may doe it with more fruit. Whereas when they liue naughtely/ they neyther dare doe oftentimes that which they should doe/ nor yet that which they doe well / taketh so good effect/ because of the offence which commeth by their euill behauiour. And so I conclude that M. Doctor hath brought hetherto nothing/ to proue why either Deacons ought/ or still haue leaue either to preach or to minister the sacraments.

And albeit M. Doctor be not able to shew it/ yet I confes that it hath bene in tymes past permitted vnto them in some churches to baptise / in other some to preach and baptise and sometymes also to minister the supper: but I say also that this was a corruption / and vsed at those tymes/ when there were many other grose & intollerable abuses/ from the which I doe appeale vnto that which was first/ that is the institution of the Apostles / which limitted and bounded euery function within his seuerall limites and borders (which) it ought not to passe.

Vnto the three next sections contayned in the. 94. 95. and a peece of the. 96. pages/ touching that which is called the introite/ and fragments of the Epistles and Gospels/ and the rehearsall of the Nicene Creede/ I haue declared before the causes of our mislyking/ neyther meane I to stand to refute the slaunderous surmises which M. D. rayseth of the authors of the Admonition/ whereby he would bring them into the suspition of Arrianisme/ to whom all those that feare God beare hatred/ & they are much far from. He him selfe notwithstanding once again in the

last of these three sections. 96. page / doth lay the manyfest foundations of that part of Anabaptisme / which standeth in hauing al things common / saying directly against S. Peter / that in the tyme of the Apostles / Thusiians had propertie in nothing. And further geuing great cause of triumph of the one syde to the Catabaptistes / and such as deny the baptisme of yong infants / in matching that with those things which the church may (although not without incommoditie yet without impietie) be without: and of the other syde vnto the papistes / whiche he sayth that we reade not of any women which receiued the Lords supper in the Apostles tyme. For thys is that they alledge to proue their vnwritten veritees / when as it is easely answeared both to the papistes and M. Doctor / that for so much as the Apostle doth witnes / that the churches of Corinth consysting of me and women dyd receyue: that therefore women also dyd receiue / and were partakers of the Lords table. Thus it is manyfest that M. Doctor only to dispraise the authors of the Admonition / sticketh not to pleasure iij. notable heretickes / Anabaptists / Catabaptists / and Papists.

1. Peter. 4.

To the next section contayned in the. 96. and a peece of the. 97. page.

MAister Doctor asketh how it is proued that there was any examination of the communicantes. After thys sorte: all thinges necessarye were vsed in the churches of God in ỹ Apostles times / but examynation of those whose knowledge of the misery of the gospell was not knowne or doubted of / was a necessary thing / therfore it was vsed in the churches of God which were in the Apostles tyme. Then he sayeth he is sure there is neither commaundement nor example in all the scripture. In the booke of the Chronicles he might haue red / that the Leuites were there commaunded to prepare the people vnto the receyuing of the passeouer / in place whereof we haue the Lordes supper. Now examination being a part of the preparation / it followeth that heere is commaundement of the examination. And how holdeth thys argument / S. Paule commaundeth that euery man should proue hym selfe / Ergo there is no commaundement that the mynister should proue and examine them: so I may say that euery man is a spirituall king to gouerne hym selfe / therefore he may not be gouerned of others. The authors of the Admonition doe not meane that euery one shoulde be examyned as thoes whose vnderstanding in the gospell is well knowen / or which haue examyne them selues / and so they interpreate them selues in the. 108. page.

2. Chro. 35. 6.

1. Pet. 2. 9.

To ths next section in the 97. 98. and in a peece of the. 99. pages.

I Haue spoken of thys bread before in generall / and if Maister Doctor dyd not disagree with hym selfe / we are heere well agreed. For first he sayth it skilleth not what bread we haue / and by and by he sayth / that he supposeth it were common bread / and alligneth a great cause which the booke of seruice lykewise alligneth / which is to auoyde superstition. And it is certaynely known by experience / that in dyuers places the ignorant people ỹ haue beene inured in popery / haue knocked and kneeled vnto it / and holde vp their handes / whilest the mynister hath geuen it / not those only which haue receyued it / but those which haue bene in the churche / and looked on. I speake of that which I knowe / and haue seene with my eyes. An other reason is alleaged by Maister Bucer / which is / that there being some thicker substance of breade / and such as should moue and stirre vp the taste better / the consyderation of the mynde which is conueyed by the senses / might be also the more effectuall / and so the fruite of receyuing greater. By the way note that eyther Bucers censures vppon the booke of seruice be falsely attributed vnto hym / or be corrupted / or elles were not suche in hys owne tyme heere

thought

thought good/ substantiall/ and sufficient/ when there is some cause by Acte of Parliament afterwarde found (I meane in the second booke of kyng Edward) to mislyke wafer cakes/ and to chaunge them into common bread. How so euer it be/ that circumstance would be well marked/ that it was one thyng to talke of a wafer cake in the vse of the supper in kyng Edward dayes before they were lustily abolyshed/ & an other thyng now being required after they were removed.

Besides that/ we be called by the example of our sauioure Christe to vse in the supper vsuall and common bread/ for what time our sauioure Christ celebrated hys supper/ there was no other breade to be gotten/ but vnleauened breade/ there being a straight charge geuen by the lawe/ that there should be then no leauened bread. And it is not to be doubted/ but that if there had bene then when he celebrated hys supper as at other times nothyng but leauened breade/ he wouldbe not haue caused vnleauened bread to haue bene made for that purpose of celebrating hys supper. But thys is a grosse ouersyght of M. Doctor/ both in thys section/ and that whych goeth before/ that he hathe not learned to make a difference betweene that whych is not sincerely done/ and that whych is not at all done. For in the former section he triumpheth vpon the admonition/ because they conclude/ that for as muche as there is no examination/ therefore it is not rightly and sincerely ministred. For sayeth he/ the examination of the communicants/ is not of the substance of the sacrament/ and in thys section he sayeth/ that for as muche as it is not of the substance of the sacrament/ whether there be leauened or vnleauened bread/ therfore it is not sufficiently proued/ that the sacrament is not sincerely ministred. But he ought to haue vnderstanded/ that if either the matter of the sacrament as bread and wine/ or the forme of it/ whych is the institution (whych thyngs are only substantiall partes) were wanting/ that then there should haue bene no sacrament ministred at all/ but they being retayned/ and yet other thynges vsed/ whych are not conuenient/ the Sacrament is ministred/ but not sincerely. For example in the popishe baptisme/ there was the substance of baptisme/ but there being vsed spittle and creame/ and candels/ and such beggerly trumpery/ it was not sincerely ministred/ therfore it is one thyng to minister sincerely/ and an other thyng to minister/ so that that whych is of the substance shoulde be wanting. But of thys distinction I haue spoken in an other place/ wherinto although M. doctor falleth in the next section/ and in other places/ yet thys shall be an answere for all.

The meaning of the Admonition in saying (their God of the altar) is plain enough/ that it is vnderstanded of the papists/ but that M. Doctor doth set him selfe to draw the authors of it into hatred: and he can not be ignorant/ that when a man speaketh of thyngs whych are notoriously knowne/ he often vseth (the or that/ or their) without naming the thyngs whych he speaketh of.

To the next section contained in the .99. and a peece of the .100. page.

Although it be not of necessity/ that we should receyue the communion sitting/ yet there is the same cause of abolyshing kneeling/ that there is of remouing the wafer cake/ and if there be danger of superstition in one (as M. Doctor confesseth) why is there not danger in the other? And if there be men that take occasion to fall at the one/ and that by superstition/ howe commeth it to passe that M. Doctor in the .180. page/ sayeth that neyther gossypfeller/ nor papistes obstinate not simple/ can superstitiously offend in thys kneeling/ when as the kneeling carryeth a greater shewe of worshyp/ and impresseth in the mindes of the ignorant a stronger opinion and a deeper print of adoration/ then the syght of a rounde cake. And if kneeling be so void of all fault/ as M. Doctor would make vs beleue/

howe came it to passe/ that in King Edwardes dayes/ there was a protestation added in the boke of prayer/ to cleare that gesture from adoration.

An other reason why kneeling should be taken away / is for that sitting agreeth better with the action of the supper/ wherunto M. Doctor taketh exception/ both in this place/ and where he speaketh against it/ that for so much as this sacrament is a sacrament of thankes geuing/ and thankes geuing a prayer/ therfore kneeling to be most fit/ as that which we vse ordinarily when we pray.

But he should haue remembred/ that that thanks geuing may well come after we haue receyued the sacrament / and that whilest we receyue the bread and wine of ỹ sacramẽt/ we are not then most fit to speake/ they being in our mouths, and during the time we receyue them / our minde is occupied in considering the inestimable benefite which the Lorde hathe bestowed vpon vs/ and to meditate of the fruit which we receiue thereby/ by the Analogie and comparison betweene the bodely nourishment and the spirituall/ that by these considerations our minds may be more enflamed and sette on fire/ and our mouthes may be filled with the praise of God/ after we haue receyued. And further if this be a good reason that therefore it is meete we should kneele at the supper for as muche as we geue thanks/ then it followeth that when so euer we haue supped or dined/ it is meete that we should kneele/ when as yet we do say grace sitting. And by this he accuseth our sauioure Christe and his Apostles/ as those which did not vse ỹ which was most fitte: for in his iudgement he sayeth kneeling is the fittest site or position of the body which can be/ and if our sauioure Christ had bene of that iudgement/ vndoubtedly he would haue also kneeled/ and caused his Apostles so to do. In the. 181. page vnto the admonition/ saying that sitting is most fitte/ because it betoketh rest and accomplishment of the ceremonies in our sauioure Christe/ M. doctor sayth it is a popishe reason/ and triumpheth ouer the authors of the admonition/ because they allegory/ when as notwithstanding the surplice before/ crossing/ and rings. &c. afterwards/ are defended by nothing/ but with vaine allegories/ which haue nothing so good grounde as this hath. But let it be that this is not so found a reason (as in deede for my part I will not defend it/ and the authors themselues haue corrected it) yet M. doctor might haue dealt rather with all/ then to callit a papisticall reason/ which is far from popery/ and the reason of two notable learned & zealous men Johannes Alasco/ and of M. Hooper in his commentary vpon the Prophet Jonas. For the rest which he hath heere/ or in the. 180. and. 181. page/ it is either answered before (as that the danger of adoration may be taken away) or hath no matter worthy the answearing. I only admonish the reader/ that sitting at the communion is not holde to be necessary/ but only that I thinke that kneeling is very dãgerous/ for the causes before alleged.

In liturgia ecclesiæ peregr.

Vnto the. iij. next sections contained in the. 100. and. 101. page/ I haue spoken already/ when as I shewed the generall faultes of the seruice boke/ only that is to be noted/ that M. doctor still priuely pincheth or cuerbe be aware at our sauior Christes action/ in the first of these sections/ when as he commendeth rather this forme of speaking/ take thou/ then that which our sauior Christ vsed/ in saying take ye. And if it be a good argument to proue that therfore we must rather say take thou/ then take ye/ because the sacrament is an application of the benefites of Christ: then for as much as preaching is the applying of the benefites of Christ/ it behoueth that the preacher should direct his admonitions particularly one after an other / vnto all those which heare his sermon/ which is a thing absurde. And therefore bicause that it is good to leaue the popish forme/ in those things which we may so conueniently do/ it is best to come as neare ỹ manner of celebration of the supper/ which our sauior Christ vsed/ as may be.

To the next section contained in the. 102. page.

When as many receiue they know not what/ some other without any exa-

mination

mination eyther of them selues or by others/ how they come/ wyth what faith in Christ/ wyth what loue towardes their brethren/ I see not against what rule of our sauioure Christe it is/ or what rashe iudgement to say that they come rather of custome then of conscience/ when neyther they speake generally at all/ nor singularly of any one particulare person.

To the next section contained in the .101. and a peece of the .103. page.

If the place of the .5. to the Corinthes do forbid that we should haue any familiarity wyth notorious offenders/ it doth much more forbid that they should be receyued to the communion. And therfore papists being such/ as which are notoriously knowne to hold hereticall opinions/ ought not to be admitted/ much less compelled to the supper. For seeing that our sauioure Christe did institute hys supper amongst hys disciples/ and those only wyth whom were as S. Paule speaketh wyth him/ it is euident/ that the papistes being wythout/ and forreiners and strangers from the church of God/ ought not to be receiued/ if they would offer them selues: and that minister that shall geue the supper of the Lord to hym wyth is knowne to be a papist/ and wyth hath neuer made any cleare renouncing of popery wyth which he hath ben defiled/ doth prophane the table of the Lord/ & doth geue the meat that is prepared for the children/ to dogges/ and he bryngeth into the pasture wyth is prouided for the sheepe/ swine and vncleane beastes/ contrary to the faith and truth that ought to be in a stewarde of the Lordes house/ as he is. For albeit that I doubt not/ but many of those wyth are now papists/ pertaine to the election of God/ wyth God also in hys good time will call to the knowledge of hys truthe: yet notwythstanding they ought to be vnto the minister and vnto the church touching the ministring of the sacramentes/ as straungers and as vncleane beastes. And as for the papists/ howsoeuer they receiue it/ whether as their popish heedes God (as some doe) or as common and ordinary bread (as other some do) or as a thing they know not what (as some other) they do nothing els but eat and drinke their owne condemnation/ the swaight wherof they shall one day assuredly feele/ vnles they do repent them of such horrible prophaning of the Lordes most holy mysteries. And if thys be to gratify the papists/ to shewe that they ought not to be compelled to receiue the supper of the Lorde/ as long as they continue in their popery: I am well content to shewe them thys pleasure/ so that bothe they and you forget not/ what I haue before sayd/ that the magistrate ought to compell them to heare the worde of God/ and if they profite not/ nor wyth sufficient teaching correcte not them selues/ that then they shoulde be punyshed. And if you doe aske wyhe they shoulde be more compelled vnto the sermons/ then vnto the supper of the Lorde/ or wyhy they are not as well to be admitted vnto the one/ as vnto the other: you see the like, done in the sacrament of baptisme/ wyhych may not be ministred vnto all to whome the worde may be preached. The reason also is at hand/ for the preaching of the worde of God to the papistes/ is an offer of the grace of God/ wyhych may be made to those wyhych are straungers from God/ but the ministring of the holy sacramentes vnto them/ is a declaration and seale of Gods fauor & reconciliation wyth them/ and a plain preaching/ partly that they be washed already from their sinnes/ partly that they are of the houshold of God/ and such as the Lord will feede to eternall lyfe/ wyhych is not lawful to be done to those wyhych are not of the houshold of faith. And therfore I conclude/ that the compelling of papists vnto the communion/ and the dismissing and letting of them go/ whe as they be to be punyshed for their stubbornes in popery (wyth thys condition if they will receiue the communion) is very vnlawful/ when as although they would receyue it/ yet they ought to be kept back/ vntil such time/ as by their religious and godlyke behauiour they haue purged them-

selues

selues of that suspition of povery / wheych their former life and conuersation hath caused to be conceyued. As for the fee that M. doctor sayeth we be worthy of / for shewing our selues (as he sayeth) so good patrones of the papistes / he hath geuen vs well to vnderstande / what it should be if he were the paymaister: but as we serue the Lord in thys worke / so we loke for rewarde at hys hande / not fearing but that the Lord will in the ende gene such blessing vnto our labors / as we shal not neede greatly to feare at the handes of those wheych God hath placed in authority / the rewarde wheych you do so often call for.

Vnto that wheych is contained in the two next sections in the. 103. and a peece of the. 104. pages I haue answeared before partly particularly: and partly when I noted the generall faultes of the seruice boke / especially seeing that M. Doctor will not defend the piping / and gyganes / nor no other singing then is vsed in the reformed churches: wheych is in the singing of two Psalmes / one in the beginning / and an other in the ending / in a plaine tune / eathe bothe to be sung of those wheych haue no arte in singing / and vnderstanded of those wheych because they can not read / can not sing wyth the rest of the churche.

The reply vnto the next section wheych is contained in the 106. 107. and a peece of the. 108. pages.

FOr that wheych is in the. 105. page / and concerneth the surplice / I haue answeared before. There followeth the interrogatories or demaundes ministred vnto the infantes in baptisme / for the whose wherein is brought / in the first place Dionisius Areopagita a worthy couer for such a cup. For to let pas / that M. doctor alleygeth the celestiall hierarchie / in stead that he should haue cited the ecclesiasticall hierarchie / thys testimony being founde in the one / and not in the other: hare M. Doctor be so bold / as to beliue the worlde in so great light / wyth suche babies as thys: doth he thinke that the author of these bokes of hierarchies / being so full of subtile speculations / vain and idle fantes / wicked blasphemies / making one order of popes / an other of prelates / the third of sacrificers / and then of monkes (some of wheych orders came not many hundreth yeares after that time / wherin Denis the Areopagite lued) wheych mentioneth many foolish ceremonies and corruptions (that no other author neyther Greeke nor Latine stories / nor others diuers hundreth yeares after bothe make any mention of beliues hym) I say doth he thynke to abuse men / and to geue them such drosse in stead of siluer / such chaffe in stead of corne / as to make vs beleue that he that wrote these bokes of hierarchie / was S. Paules scholer: for the better bialing of this Denis armes / I will send the (reader) vnto that wheych Erasmus writeth of thys Denis of M. Doctors / vpon the. 17. of the Actes of the Apostles / where he also sheweth togither wyth hys owne iudgement / the iudgement of Laurentius Valla. I am not ignorant what Nicephorus a fabulous historiographer / and of no credite in such matters (and in those matters especially / wheych myght lyke or mislike those times wherin he wrote) sayeth of S. Paules communicating wyth Denis / and another / concerning the heauenly and Ecclesiasticall hierarchie. But because I thynke M. Doctor be now ashamed of hys Denis / I will folow it no further.

t. Lib. 10. cap.

By thys it may appeare / that M. Doctors Dionisius being a counterfet and starte vp / these interrogatories and demaundes ministred vnto the infantes / haue not so many grey haires as he would make vs beleue / although in bede the question lyeth not in y antiquitie. As for reasons he hath none / but only as one wheych hath learned hys aequipollences very cuil / he maketh it all one to say (I renounce) and to say (I will teach an other to renounce.) As for S. Augustines place (although I can not alow hys reason that he maketh / nor the proportion that is betwene the sacrament of the body and bloud of our sauioure Christe / and hys body

and

and blood is like of one kinde/ and betweene the sacrament of baptisme/ and faith of the other side; saying that as the sacrament of the body of Christ after a sort is the body/ so the baptisme of the sacrament of faith/ is after a sort faith/ whereas he should have sayd/ that as the supper being the sacrament of ꝑ body of Christe/ is after a sort the body of Christ: so baptisme being a sacrament of the blood of Christ/ is after a sort the blood of Christ/ for faith is not the subiect of baptisme/ as the body and blood of Christ is the matter of the supper). Yet I say that S. Augustine hath no one word to approue thys abuse of answearing in the children name/ & in hys person/ but goeth about to establish an other abuse/ which was/ that it was lawfull for those that presented the childe/ to say that it beleeued. Yea that it is like that the minister did aske those which presented the infant/ whether they thought that it was faithfull/ and did beleeue/ and those which presented it/ sayd it was so: wherevpon thys question rose/ whether it was lawfull to say that the childe beleeued.

In the .191. and .192. pages/ he speaketh of thys agayne/ but he doth nothing els but repeat in both places/ that which is here/ only he sayth/ that it is a mocking of God to vse the place of the Galathians (God is not mocked) against thys abuse/ and hys reason is/ because S. Paule speaketh there against those that by fained excuses/ seeke to defraude the pastor of hys tyming/ as who should say S. Paule did not conclude that particulare conclusion (thou shalt not by fruitlous excuses defraude the minister) with thys generall saying (God is not mocked) for hys reason is/ God is not mocked at all/ or in any matter/ therfore he is not mocked in thys. Or as who should say/ because our sauioure Christ saying that it is not lawfull to seperate that which God hath ioyned/ speaking of diuorce: it is not lawfull to vse thys sentence/ being a generall rule/ in other thynges/ when as we know it is as well and properly vsed against the papists/ which fetch the cup from the people/ as against the Iewes which put away their wiues for euery small and trifeling cause. And as for thys questioning/ it can be little better termed/ then a very trifeling and toying. For first of all/ children haue not/ nor can not haue any faith/ hauing no vnderstanding of the word of God/ I will not deny/ but children haue the spirite of God/ which worketh in them after a wonderful fashion. But I deny that they can haue faith which cometh by hearing/ & vnderstanding which is not in them. Secondarily/ if children could haue faith/ yet they that present the childe/ can not precisely tell/ whether that particulare childe hath faith or no/ and therfore can not so absolutely answere that it beleeueth: Because it is comprehended in the couenaunt/ and is the childe of faithfull parents/ or at the least of one of the parents/ there is warrant vnto the presenters to offer it vnto baptisme/ and to the minister for to baptise it. And further we haue to thinke charitably/ and to hope/ that it is one of the church. But it can be no more precisely sayd that it hath faith/ that it may be sayd precisely elected (for in dede it is all one to say that it is elect/ and to say it beleeueth) and this I thinke the authors of the admonition do meane/ when they say that they require a promise of the Godfather/ which is not in them to performe. Thirdly/ if both those thynges were true/ that is/ that infantes had faith/ and that it myght be precisely sayd ꝑ it beleeueth/ yet ought not the minister demaund thys of the childe/ whom he knoweth can not answer hym/ nor those that answer for the childe ought to be demaund to be baptised/ when they neyther meane/ nor may be (being already baptised. But it is meete/ that all thynges should be done grauely/ simply/ and plainely in the church. And so (if those other two thynges were lawfull) it ought to be done/ as seemeth to haue bene done in S. Augustines times/ when the minister asked those that presented the infant/ and not the infant/ whether it were faithfull/ and those which presented/ answeared in their owne persons/ and not in the childes/ that it was faythfull.

Iu. For

Galath. 6. 7.

Math. 19. 6.

For Godfathers there is no controuersy betweene the abmonition/ and D. doctors boke / wheych appeareth not only in their corrections / but plainly in the 189. page/ where they declare that they rather condemne the abuse/ wheyleſt it is vrged more then greater matters/ and wheych are in deede necessary/ theys being a thyng arbitrarie/ and left to the discretion of the church/ and wheleſt there is so euil choyse for the moſte parts of Godfathers/ wheych is expreſſedly mentioned of the abmonition/and wheleſt it is vſed almoſt for nothyng elſe/ but as a meane for one frende to gratify an other/wythout hauing any regarde to the ſolempne promyſe made before God and the congregation / of ſeeing the childe brought vp in the nurture and feare of the Lord. For the thyng it ſelfe/conſydering that it is ſo generally receyued of all the churches/they do not miſlike of it.

As for fonts I haue ſpoken of before/both particularly & in general. But wheras D. doctor ſayeth in the apoſtles times they baptiſed in no baſins but in riuers & common waters/ I wold know whether there was a riuer or common water in Corneltus and in the iaylors houſes/ where Paul and Peter baptiſed.

To proue croſſing in baptiſme/ D. Bucers authority is brought. I haue ſayd before/what iniury it is to leaue the publyke workes of Bucer / and to flye vnto the Apochryphas, wherin alſo they might gyue vs to vſe the like/and to ſet downe lykewiſe theys wordes wheych we finde in theys priuate letters. But it is firſt of all to be obſerued of the reader / howe & wyth what name thoſe notes are called/wheych are cited of D. Doctor for the defence of theſe corruptions. They are called by D. Doctors owne confeſſion (cenſures) wheych word ſignifyeth and implyeth/ as muche as corrections and controlments of the booke of ſeruice/ and therefore we may take theys for a generall rule throughout the whole boke of ſeruice/that in whatſoeuer thyngs in controuerſy D. Doctor doth not bring Bucers authority to confirme them/that thoſe thyngs Bucer miſlyked of/as for example in priuate baptiſme/ and communions miniſtred in houſes/ for interrogatories miniſtred vnto infants/ & ſuch lyke/for ſo much as they are not confirmed here by D. Bucers iudgemẽt/ it may be thought/that he miſlyked of them/and no doubt if eyther D. Bucers notes had not eyther condemned or miſlyked of diuers thyngs in the ſeruice boke : we ſhould haue had the notes printed and ſet forthe to the full/theys I thought in a word to admonyſhe the reader of.

Vnto D. Bucers authority/ I could heere oppoſe men of as great authority/yea the authority of all the reformed churches/ wheych ſhall alſo be done afterward. And if there were nothyng to oppoſe but the worde of God/wheych will haue the ſacraments miniſtred ſimply/ and in that ſincerity that they be left vnto vs/ it is enoughe to make all men to couer their faces/and to be aſhamed/if that wheych they ſhall ſpeake/be not agreeable to that ſimplicity. The reaſons wheych Bucer bringeth I will anſwer/wheych in theys matter of croſſing are two. Firſt that it is auncient/and ſo it is in deede. For Tertullian maketh mention of theys vſage/ and if theys be ſufficient to proue the goodneſſe of it/ then there is no cauſe wheych we ſhould miſlyke of the other ſuperſtitions and corruptions wheych were likewyſe vſed in thoſe times. For the ſame Tertullian ſheweth / that they vſed alſo at baptiſme to taſte of milke and hony/ and not to waſhe all the weeke after they had miniſtred baptiſme.

Lib. de reſurrect. carnis.

Lib. de corona militis.

But heere I will note the cauſe wherupon I ſuppoſe theys vſe of croſſing came vp in the primitiue church/wherby ſhal appeare/how there is no cauſe now why it ſhuld be retained/if there were any why it ſhould be vſed in the primitiue church. It is knowne to all that haue red the Eccleſiaſtical ſtories/that the heathen vſed to obiect to the Chriſtians in times paſt in reproche / that the God wheych they beleued on/ was hanged vpon a croſſe. And they thought good to teſtify that they were not aſhamed therefore of the ſame God/ by the often vſing of the ſigne of the croſſe / wheych carefulnes and good minde to keepe amongſt them an open

profeſſion

profession of Christe crucifyed/although he be to be commended: yet is not thys meanes suffred they myght otherwyse haue kept it/and wyth les daunger/then by thys vse of crossing. And if they thought ✝ vse of the crosse to be the best meanes/ yet they should not haue bene so bolde/ as to haue brought it into the holy sacrament of baptisme/and so mingle the ceremonies and inuentions of men/wyth the sacraments ✝ institution of God. And as it was brought in vpon no good grounde/ so the Lord left a marke of hys curse of it/and wherby it myght be perceyued to come out of the forge of mannes braine/in that it began forthwyth/whilst it was yet in the swadling clouts to be superstitiously abused. For it appeareth by Tertullian also in the same booke De corona militis, that the christians had such a superstition in it/that they would doe nothyng/nor take nothyng in hande/vnles they had crossed them when they went out/when they came in/when they sate vp or lay downe/and when they rose/and as superstition is alwayes strengthened/ and spreadeth it selfe wyth the time/so it came from crossing of men/vnto crossing of euery thyng that they vsed. Wherupon Chrysostome commendeth the crossing of the cup before a mans byrthe/and of the meate before it was eaten. But if it were graunted that vpon thys consyderation wyhych I haue before mentioned/ the auncient christians dyd well: yet it followeth not/that we should so doe. For we lyue not amongst those nations wyhych do cast vs in the teethe/or reproche vs wyth the crosse of Christe. If we lyued amongst the Turkes/it were another matter/and then there myght peraduenture some question be/whether we should do as they dyd/and hauyng the same feyth/vse the same playster: but now we lyue among the papistes/that do not contemne the crosse of Christ/but wyhych esteme more of the wodden crosse/then of the true crosse of Christ (wyhych is hys sufferinges) we ought now do cleane contrarywise to the olde christians/and abolyshe all vse of these crosses/for contrary dyseases must haue contrary remedyes. If therfore the olde christians to beipur the crosse of Christ from contempt/dyd often vse the crosse: the christians now to take away the superstitious estimation of it/ought to take away the vse of it. Concerning the other reason of the profounde signification of the crosse/ I haue shewed/ that that maketh the thyng a greate deale worse/and bryngeth in a newe worde into the church/whereas there ought to be no Doctor heard in the church/but only our sauioure Christ. For if these significations be good/then the papists haue to answer vs/that their ceremonies be not dumbe/wyhych haue as lykely and as glorious significations as these are/ and so in deede they say/that their ceremonyes are not dumbe ceremonyes/for so much as they signify so good thyngs. But although it be the worde of God that we should not be ashamed of the crosse of Christe/yet is it not the word of God/ that we should be kept in remembrance and obseruation of ✝ by two lines drawn a crosse one ouer an other in the childes forehead/but a fond toy and vile deuise of mannes braine.

Upon the. 1. of Tim. 4. chap.

In the. 192. page/vnto the admonition obiecting that by thys signification it is made a sacrament/M. Doctor answeareth that euery ceremony wyhych betokeneth some thyng is not a sacrament: I would knowe what maketh a sacrament if a doctrine annexed vnto an outwarde signe dothe not make a sacrament. And I am sure/there was neuer outward signe neyther in the olde testament nor in the newe/wyhych hath a doctrine ioyned wyth it/wyhych is not a sacrament. For if he will take the nature of the sacrament so straightly as Augustine dothe/and that there be no Sacramentes/but when as to the element there commeth the worde/the circumcision can be no sacrament. Besydes that/seeing that mayster Doctor hath condemned the allegorie and signifycation of eyting at the Lordes supper/saying that it is Papisticall/I maruell what priuiledge he hath or spectall licence/that he may allow that in hym selfe and in hys owne affections/wyhych he sayeth is vnlawfull and papisticall in others/especially seeing the allegories of

the sitting was never vsed by the Apostles/but thys of crossing is. And if thys licence of allegories be alowed/ I see not why Dyle may not be brought into the sacrament/as well as crossing/bothe because it hath bene a sacrament of God before/ and for that the signification therof (betokening the gifts of the holy ghost/ and shadowing out the power & efficacie of thase gyftes) carryeth as great a shew of wholesome and christian instruction/as doth the crossing. And to conclude/ I see no cause/why some crosses shuld be vnlawfull/and other some commendable/ and why it should be a monument of popery in wode and metal/and yet a christian badge in the forehead of a man: why we should not dyde of it in sarcates and high wayes/& yet allow of it in the church. And because I would have all those thynges together/ that touche thys matter of baptisme/ I come to that which he hath in the next section/& in the.111.page/ where after hys old maner he wrangleth and quarelleth. For although the Admonition speaketh so plainly and so clearely/that (as Hesiode sayth) it myght awake him to mone: Lastly Momus/yet M.doctor goeth about there to dyspyte it in fulfyllyng of Anabaptisme/ because alowing in playne wordes/ the baptisme of infants/ they adde that if the parties be of discretion and yeres/ themselues in their owne persons should demaund to be baptised. For sayeth he in this church/they tary not for baptisme so long. But as there no cause of may there not be/when they that be of age may be baptised? It may be there are Jewes in England/ which vnderstanding their blindnes/ and confessing their synne/ may desire to be baptised / and there be diuers Moores of noble menne and gentle mennes houses / which are sometimes brought to the knowledge of Christ/whereby there is some vse and practise of thys rite.

After that M. Doctor hath cast hym selfe in derision/at the feete of the authors of the Admonition/and desired to be taught of them whom he hath so contemptuously condemned as vnlearned/he bothe by and by raise vp hym selfe into hys chaire/and there sitteth Doctorally/appoling the authors of the admonition/ as if they were hys scholers: and vpon occasion of the found sayth and good behauor of the parents of the infants mentioned by the admonition/asketh first of all/what if the infant be the childe of a dronkard? what if he be of a harlot? shall not (sayeth he) the infant be baptised? If it were not that M. doctor in asking these questions bothe also answer them / and answeareth them farre otherwyse then the truthe doeth suffer/ I would not be drawne from the cause which we have in hand by these roging questions / nowe I can not leaue them vnanswearth/because I see that mayster Doctor bothe make of the holy Sacrament of baptisme (which is an entry into the house of God/and whereby only the family of God must enter) a common passage whereby he will have cleane and vncleane/ holy and prophane/ as well those that are without the couenaunt as those that be within it/to passe by: and so maketh the church no house/but an Inne to receyue whosoeuer commeth. I will answere therfore almost in as many wordes/ as the questions be asked. If one of the parents be neyther dronkarde nor adulterer/the childe is holy by vertue of the couenaunt/for one of the parents sakes. If they be bothe/ and yet not obstinate in their synne/ whereby the church hathe not proceeded to excommunication/ (them selues being yet of the church) their childe can not/nay ought not to be refused. To the second question / wherein he asketh what if the childe be of Papistes or Heretikes. If bothe be Papistes/or condemned heretikes/ (if so be I may distinguithe papistes from heretikes) and cutte of from the church/then their children can not be receyued/because they are not in the couenaunt: if eyther of them be faithfull/ I have answeared before that they ought to be receyued. To the other question wherin he asketh/what if they erre in some poynts of matters of faithe. If it be but an erreg/and be not in those poynts which raise the foundations of fayth/ because they stil notwithstandyng their erreg/ are to be counted amongst the faythfull / their children pertayne vnto

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the promise/and therfore to the sacrament of the promise.

And in the.193.page he asketh/what if the parentes of the childe ber vnknowne. If they be/ yet if godly men will present it to baptisme/ with promise of sieing it brought vp in the feare of the Lorde/ for so muche as it is founde in a place where the church is/and therefore by likelyhoode to appertayne vnto some that were of the church: I thinke it may be baptysed/if the church thinke it good in thys last case.

Then hee goeth forth in the. 111. page to proue that the children of those which he hath reckned/may be baptysed/and demaundeth whether a wicked father may haue a good child/a papist or heretike father a believing children yes verely may they. So may haue and hath the Turke and the Jewe/ and yet theyr children are not to be receyued / vnlesse their faith doe first appeare by confession. But you say the papist and heretike be baptised / and so are not the Jewes and Turkes. Their baptisme (they being cut of from the church) maketh them as much straungers vnto it / as was Ismael and Esau: which albeit they were circumcysed/yet being cast out of the church/they were no more to be accompted to be of the body of Gods people / then those which neuer were in the church. Now you see the poyson (as you terme it) which hath bin vnder these wordes/ and if it be as you say poyson/let vs haue some of your triacle. In all the rest of the section/there is nothing but that which he spake of before/only the eldership is named/which commeth to be entreated of in the next section.

The reply vnto the three next sections concerning the seruors/ beginning in the latter end of the.111.page/ and holding on vntill the beginning of the.118.page.

Although M. Doctor were at vtter defiance with all good order/ & Methode of writing / that which was geuen hym orderly by the Admonition/ he hath turned vpside downe. For where the Admonition speaketh first of the elders / then of that which is annexed vnto them / which is the discipline (wherof excommunication is a part) considering that the subiect is in nature before that which is annexed vnto it/M. Doctor hath turned it cleane contrary/ and first speaketh of excommunication/ and then of the elders. I will therefore that the reader may the easelyer vnderstand that which is sayde/follow the order of the Admonition/ and first of all speake of the elders or seruors which ought to be in the church. And in speaking of them/ I must call to remembrance that diuision which I made mention on before / that is: Of those which haue care and which gouerne the whole congregation/ some there be which do both teache the worde and gouerne also: some which doe not teach/ but only gouerne/ and be ayders in the gouernment/vnto those which doe teache. Thys diuision is most manifestly set forth in the Epistle vnto Timothe: where he sayeth the elders which rule well/are worthy of double honor/ and especially those which labor in the worde and doctryne/where he maketh by playne and expresse wordes two sortes of elders/the one which doth both gouerne and teach: the other which gouerneth only. These therefore are the seruors which are meant / whose office is in helping the pastor or bysshop/ in the gouernement of that particulare church / where they be placed pastors and elders. Now that it is knowne what these seruors be/ in entreating of them I am content to answere M. Doctor three requestes which he maketh in the.115.page/where he desireth that one would do so much for hym as first to shew that these seruors were in euery congregation: secondarely he will haue it proued that thys regiment is perpetual/and not to be altered: last of all he desireth to know / whether these seruors were lay men / and not rather ministers of the worde and bysshops. Thys last is a fond request/and such

1. Tim. 5. 17.

as is alredy answeared / but he must be followed. For the first therefore / which is / that there were Scripturs in euery congregation / although M. Doctor in the 114. page / and in the 132. page / constrayned / by whose authoritie / confessith it in playne wordes / yet because he requyreth it to be shewed / and maketh a iest at those places which are alledged out of the scripture to proue it / some thyng must be spoken therof. The first place is in the Actes / which is / that Paule & Barnabas dyd appoynte by election / elders in euerie congregation / but it is not lyke they dyd appoynt byuers ministers or bishops / which preached in euery congre-
Actes. 14. 23. gation / which were not to be had for suche a number of congregations as were then to bee preached vnto; therefore in euery congregation there were besides those that preached / other elders which dyd only in gouernement assist the pastors which preached. And what should we follow coniectures heere / when S. Paule
1. Tim. 5. 17. both in the place before alledged declare / what these elders are. But M. Doctor sayeth that there is no mention made of the office of such an elder: therefore that place maketh nothing to proue that there should be such elders in euery congregation. So M. Doctor wryte / he careth not what he wryte. Belike he thinketh the credite of hys degree of Doctorshyp / will geue waighte to that which is light / and put he to that which is froth / or else he would neuer answere thus. For then
Actes. 14. 17. I will if thys be a good reason say / that for so much as S. Luke doth not in that place describe the office of the pastor or byshoppe which preacheth the woorde / therefore that place proueth not that in euery congregation there should be a byshop or a pastor. Besides that / M. Doctor taketh vp the authors of the Admonition for reasoning negatiuely of the testimony of all the scriptures / and yet hee reasoneth negatiuely of one only sentence in the scripture. For he would conclude that for so much as there is no dueties of a seruor described in that place / therefore there is no duety at all / and consequently no seruor.

Afterwardes he sayeth / that for so much as thys place hath bene vsed to proue a pastor or byshop in euery church / therfore it can not be vsed to proue these elders / so that (sayeth he) there must needes be eyther a contradiction or else a falsification. The place is rightly alledged for both the one and the other / and yet neyther contradiction to them selues / nor falsification of the place: but only a mist before M. Doctors eyes / which will not let hym see a playne and euident truth / which is / that the woord (elder) is generall / and comprehendeth both those elders which teach and gouerne / and those which gouerne only / as hath bene shewed
1. Cor. 12. out of S. Paule. And whereas M. Doctor sayeth / that the place of the Corinthes may bee vnderstanded of ciuill magistrates / of preaching ministers / of gouernours of the whole churche / and not of euery particulare churche / and finally any thing / rather then that wherof it is in deede vnderstanded: I say furst that he styll stumbleth at one stone / which is / that he can not put a difference betweene the church and common wealth: and so betweene the church officers which he there speaketh of / and the officers of the common wealth / those which are ecclesiasticall: and those which are ciuill. Then that he meaneth not the ministers which preacheth / it may appeare / for that he had noted them before in the woorde (teachers) and last of all he can not meane gouernours of the whole church / vnles he shoulde meane a Pope / and if he will say he meaneth on Archbyshop which gouerneth a whole prouince / besides that it is a bolde speach without all warrant / I haue shewed before that the woord of God alloweth of no such office / and therefore it remayneth that it must be vnderstanded of thys office of Elders.
Cap. 12. The same answere may be made vnto that which he sayeth of the place to the Romaines / where speaking of the offyces of the church / after that hee had set forth the office of the pastor / and of the doctor / he addeth those other two offices of the Churche / whereof one was occupyed in the gouernement only / the other in prouyding for the poore / and helping the sicke. And if besides the manifest woords

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of the Apostle in both these places / I shoulde adde the sentences of the Writers vpon those places / as M. Caluin / M. Beza / M. Marpi / M. Bucer. &c. It should easely appeare / what iust cause M. Doctor hath to say / that it is to daily with the scriptures / and to make them a nose of waxe / in alledging of these to proue the elders / that all men might vnderstand / what terrible outcryes he maketh / as in this place / so almost in all other / when there is cause / that he shoulde lay his hand vpon his mouth.

This I am compelled to write / not so much to proue that there were seniors in euery church (which is a thing confessed) as to redeame those places from M. Doctors false and corrupt interpretations. And as for the proofe of elders in euery congregation / beyoes his confession / I neede haue no more but his owne reason: For he sayeth that the office of these elders in euery church / was in that tyme wherein there were no christian magistrates / and when there was persecution / but in the Apostles tymes there was both persecution / and no christian magistrates / therefore in their tyme the office of these elders was in euery congregation. I come therefore to the second point wherein the question especially tyeth / which is / whether this function be perpetuall / and ought to remayne alwayes in the churche. And it is to be obserued by the way / that where as there are diuers sortes of abuse larges to this discipline of the church / Walter Doctor is amongst the worst. For there be that saye / that this order may be vsed or not vsed now / at the libertie of the churches: But M. Doctor sayeth that this order is not for these tymes / but only for those tymes when there were no christian magistrates / and so both flatly pinch at those churches which hauing christian magistrates / yet notwithstanding retayne this order still.

And to the ende that the vanitie of this distinction / which is / that there ought to bee seniors or auncientes in the tymes of persecution / and not of peace; vnder tyrantes and not vnder christian magistrates may appeare: the cause why these seniors or auncientes were appointed in the church / is to bee considered / which must needes be graunted to bee / for that the pastor not being able to ouersee all him selfe / and to haue his eyes in euery corner of the church / and places where the churches aboade / might be helped of the auncientes. Wherein the wonderfull loue of God towards his church doth manifestly appeare / that for the greater assurance of the saluation of his / he did not content him selfe to appoint one only ouerseer of euery church / but many ouer euery church.

And therefore seeing that the pastor is now in the tyme of peace / and vnder a christian magistrate not able to ouersee all him selfe / nor his eyes can not bee in euery place of the parishe present to beholde the behauiour of the people / it followeth that as well now as in the tyme of persecution / as well vnder a christian prince as vnder a tyrant / the office of an auncient or seignior is required. Vnless you will say that God hath lesse care of his church in the time of peace and vnder a godly magistrate / then he hath in the tyme of persecution / and vnder a tyrant. In deede if so bee the auncientes in the tyme of persecution and vnder a tyrant / had medled with any office of a magistrate / or had supplied the roume of a godly magistrate / in handling of any of those things which belonged vnto him / then there had bene some cause why a godly magistrate being in the church / the office of the seniors / or at least so much as he exercised of the office of a magistrate / should haue ceased.

But when as the auncient neither did / nor by any meanes might meddle with those things which belonged vnto a magistrate / no more vnder a tyrant then vnder a godly magistrate / there is no reason why the magistrate entring into the church / the elder should be therefore thrust out. For the elders office was to admonish seuerally / those that did amisse / to comfort those which he saw weake & fainting / and to haue nede of comfort / to assist the pastor in ecclesiasticall censures of

reprehen-

vere chenſions/ſharper or milder as the faultes required/alſo to abſtaine in the ſolemnitie from the ſupper of the Lord vntill ſome triall were had of the repentance of that party which had confeſſed hym ſelfe to haue offended/ or elſe if he remayned ſtubburne/to aſſiſt hym in the excommunicatiō. Theſe were thoſe thinges/which the elders dyd/which forſomuch as they may doe as well vnder a chriſtian magiſtrate/as vnder a tyrant / as well in the tyme of peace as in the tyme of perſecution/it followeth that as touching the office of elders/there is no diſtinction in the tymes of peace and perſecution/of a chriſtian prince and of a tyrant. But I will yet come nearer. That without the which/the principal offices of charitie can not be exercyſed/is necellary and alwayes to be kept in the church. But the office of auncients & elders are ſuch as with out which the principal offices of charity can not be exercyſed/therefore it followeth that thys office is neceſſary. That the principall offices of charity can not be exercyſed without thys order of auncientes / it may appeare for that he which hath faulted/ and amendeth not after he be admoniſhed once priuately/and then before one ſoytnes or two/can not further be proceeded againſt / according to the commaundement of our ſauior Chriſt/ vnleſſe there be in the church / auncients and elders / therefore thys principall office of charitie/which tendeth to the amendment of hym which hath not profited by thoſe two former admonitions/can not be exercyſed without them. For it is commaunded
Math.18.15. of our ſauiour Chriſt/that in ſuch a caſe when a brother doth not profite by theſe two warnings/it ſhould be tolde the church. Now I would aſke who be meant by the church heere/if he ſay by the church are meant all the people / then I will aſke how a man can conueniently complayne to all the whole congregation / or how can the whole congregation conueniently meete to decide of thys matter. I doe not deny/but the people haue an intereſt in the excommunication/ as ſhall be noted hereafter / but the matter is not ſo farre come/for hee muſt firſt refuſe to obey the admonition of the church/or euer they can proceede ſo farre. Well/ if it be not the people that be meant by the church/who is it? I heare M. Doctor ſay it is the paſtor/but if he will ſay ſo/and ſpeake ſo ſtraungely/ he muſt warrant it ſayth ſome other places of ſcripture where the church is taken for one/ which is as much to ſay as one man is many/one member is a body/one alone is a company. And beſydes thys ſtrangeneſs of ſpeach/ it is cleane contrary to the meaning of our ſauiour Chriſt/and deſtroyeth the ſouereignitie of the medycine which our ſauiour Chriſt prepared for ſuch a feſtered ſore/as would neyther be healed with priuate admonition/neyther with admonition before one or two witneſſes. For as the fault groweth/ſo our ſauiour Chriſt woulde haue the number of thoſe before whome he ſhoulde be checked and rebuked/ lykewiſe grow. Therefore from a priuate admonition he ryſeth vnto the admonition before two or three / & from them to the church/which & we ſhould ſay it is but one / then to a daungerouſer wound ſhould be layde an eaſier plaiſter: and therefore our ſauiour doth not ryſe from two to one/(for that were not to ryſe but to fall/ nor to proceede but to goe backwarde) but to many. Seeing then that the church heere is neyther the whole congregation/nor the paſtor alone/it followeth that by the church here he meaneth the paſtor/with the auncients or elders. Or elſe whome can he meane? And as for thys maner of ſpeach/wherein by the church is vnderſtanded the cheefe gouernours and elders of the church/it is altogether vſed in the olde Teſtament/ from the which our ſauiour borowed thys maner of ſpeaking/as in Exodus it is
4.chap.29.30. layde. That Moſes brought hys miracles before the people/ when mention is made before/only of the elders of the people/whome Moſes had called together.
20.chap.4.6. And moſt manifeſtly in * Joſue / where it is layde / that he that killed a man vnwares / ſhall returne vnto the citie vntill he ſtand before the congregation to be iudged. Where by the congregation/he meaneth the gouernours of the congregation/ for it dyd not appertayne to all to iudge of thys caſe. Lykewiſe in the

Chronicles/

Chronicles/ and diuers other places. And therefore I conclude that forasmuch as those be necessary and perpetuall which are spoken of in those wordes (vnto the Church) and that vnder those wordes are comprehended the elders or auncients/ that the elders and auncientes be necessary and perpetuall officers in the church. Furthermore S. Paule hauing entreated throughout the whole first Epistle to Timothe/ of the orders which ought to be in the church of God/ and of ỹ gouernment/ as hym selfe witnesseth in ỹ third chapter of that Epistle (whē he sayeth he wrote that Epistle to teach Timothe how he shoulde behaue hym selfe in the house of God) and hauing set forth both bysshoppe/ and elder/ and deacons/ as mynisters and officers of the church/ in the shutting vp of hys Epistle he (for the obseruation of all the orders of that Epistle) adiureth Timothe/ and with the inuocation of the name of God strayghtly chargeth hym/ to obserue those thinges which hee had prescribed in that Epistle. I charge thee (sayeth hee) before God which quickeneth all things/ and before Iesus Christ which witnessed vnder Pontius Pilate a good profession that thou keepe thys commaundement without spot or blemishe/ vntill the appearing of our Lord Iesus Christ. 1. Tim. 6. 13. 14.

The waight of which sentence for the obseruing of those things which are mentioned in thys Epistle/ that it may be the better vnderstanded/ I will note the wordes seuerally.

First therefore it is to be noted that he sayeth (I denounce or I charge.) He doth not say (I exhorte or giue counsell) leauing it to the lyberty of Timothe.

Secondarely it is to be noted/ that he calleth the whole Epistle a commaundement/ and therefore it is no permission/ so that it may be lawfull for the churches to leaue it/ or to keepe it.

Thirdly/ when he maketh mention of the lyuing God/ and of Christ/ which witnessed a good profession vnder Pontius Pilate/ he sheweth that the thinges contayned in thys Epistle are such/ as for the mayntenaunce thereof wee ought not to doubt to giue our lyues/ and that they be not such as we ought to kepe/ so that we haue them without strife and without sweate/ or carefully/ but such as for the keeping of them if we haue them/ and for the obtayning of them if we haue them not (I will not say our honoures/ or our commodities and wealth/ but as I haue sayd) our lyues ought not to be deare vnto vs. For therefore doth hee make mention of the confession of Christ vnto the death/ that he might shew vs an example/ and forthwith speaketh of God/ which rayseth from the dead/ that by thys meanes he might comfort Timothe if he should be brought into any trouble for the defence of any of these things.

Fourthly/ if we refer those wordes without spot or blemish vnto the commaundement (as I for my part thinke they ought to be) then there is a waight in these wordes not to be passed ouer/ which is/ ỹ the apostle will not only haue the rules heere contayned/ not troden vnder the feete/ or broken in peeces/ but hee will not haue them so much as in any one small point or specke neglected. But I see how M. Doctor will wype away all thys/ and say that these thinges/ or some of them were to bee obserued thus necessarily and precisely/ vntill there were christian princes and peace in the churche: but the print is deeper then that it will bee so washed away. Therefore it is to be obserued/ what he sayeth in the latter end of the sentence/ where he chargeth Timothe/ and in hym all/ that hee should keepe all these things/ not vntill the tyme of peace/ or to the times of Christian Princes/ but euen vntill the comming or appearing of our sauiour Christ/ which is as long as the world lasteth. And therefore I conclude that the seignioris or elders of the church (being a part of that order and gouernment of the church/ which S. Paule appointeth in thys Epistle) are necessary/ perpetuall/ and by no meanes to be changed. So that we haue/ not only now the examples of all the primitiue churches (which ought to moue vs/ if there were no commaundement) but

lue haue vnto a straighte commaundement: I say the onely examples ought to moue vs/ for what way can we safelyer follow/ then the common high way/ beaten and troden by the steps of all the Apostles/ and of all the churches? Things also growing/ and being preserued by the same meanes by the which they were ingendred/ why shoulde we thinke but that the churches now shall prosper by that gouernment/ whereby it first came vp? But I say we haue not only the examples of the churches/ but we haue also commaundement and straighte charge to keepe thys office of elders and auncientes in the church/ and therefore it is not onely rashnesse in leauing the way that the Apostles and churches by the Apostles abuse haue gone/ but disobedyence also to depart from theyr commaundement/ and so maintayne and defend that we may lose it/ I can almost geue it no gentler name then rebellion.

Now I will come to Maister Doctors reasons which he hath in the hundreth and fourteene/ and a hundred and fifteene pages/ where he graunteth that there were elders in euery church in tymes past/ but sayth that it ought not now so to bee. For sayeth hee/ the tymes alter the gouernment/ and it can not be gouerned in the tyme of prosperitie/ as in the tyme of persecution/ vnder a christian prince as vnder a tyrant. Thus he sayeth/ but sheweth no reason/ bringeth no proofe/ declareth not how nor why prosperity will not beare the Elders as well as persecution/ neyther why they may not be vnder a godly prince as well as vnder a tyrant/ onles thys be a reason/ that because the godly prince doth nourishe the church as a ciuill magistrate/ therefore the auncientes may not nourish it as Ecclesiasticall ouerseers.

Now seeing Maister Doctor can shew vs no cause why they may not as well be now/ as in the tyme of the Apostles/ as well vnder a christian prince as vnder a tyrant/ I will shew vnto him that although they be alwayes necessary/ yet there is better cause why they should rather be now then in the apostles times/ greater necessyty vnder a christian prince/ then vnder a tyrant. First of all in the apostles tymes it is knowne that the giftes of the spirite of wisedome/ discretion/ knowledge/ enduring of trauaile/ were poured forth more plentifully then euer they were/ either before/ or shall be after. By reason whereof the pastours and mynisters of the churches that were then/ were (I speake generally/ and of the estate of the whole Church) better furnyshed with the giftes needefull for their mynistery/ then are the mynisters of these dayes. Wherupon I conclude that if the ayde and assistance of the pastors by the Elders/ was thought necessary by the apostles in those tymes/ when the mynisters were so well/ and so richly replenished with such giftes/ much more in that ayde and assistance meete for the mynisters of these dayes/ wherein their giftes of discretion and knowledge/ and dyligence/ are not so plentifull. For if they whose eye sight was so cleare to perceiue/ whose handes so nimble to execute/ had neede for their ayde/ of other eyes & other handes/ then the mynisters now/ whose eyes are dimmer/ and handes heauier then theirs were/ haue much more neede of thys ayde then they had.

1. Epist. 5. 17. Agayne/ if S. Paule dyd charge the persecuted/ & therefore poore churches/ with the finding and pounding for the seruyce in euery church (as it appeareth in the Epistle to Timothe/ where he sayeth that Elders whiche rule well/ are worthy double honour/ whereby he signifyeth a plentifull rewarde/ and such as may be fully sufficient for them and their houshoulders/ as when he biddeth that the widdow which serued the churche in attending vpon the sicke/ and vppon the straungers shoulde be honoured/ that is/ haue that wherewyth they might honestly and soberly liue) if S. Paule would charge the churches then with maintayning the elders/ which being poore/ were not sometimes able to liue without some reliefe from the church/ because they were compelled at tymes to leaue their owne affaires/ to looke to the affaires of the church: how

much/

much more ought there now to be seruyces / when the churches be in peace / and therefore not so pore / and when there may be chosen such for the most part throughout the realme / as are able to liue without charging the church any whit / as the practise of these dayes both manifestly declare.

And if S. Paule that was so desirous to haue the gospell adapanon, that 1. Cor. 9. 18.
is / free and without charges as much as is possible / and so loth to lay any burthen vpon the churches / especially those which were poore / dyd notwithstanding enioyne the maynetenaunce of the elders vnto the churches poore and persecuted / how much more shall we thinke / that hys mynde was that the Churches which liue in peace / and are rich / and may haue thys office without charge / ought to retayne thys order of auncientes?

Moreouer / those that be learned know / that the gouernement of the church which was in the apostles tymes / being partly in respect of the people that had to doe in the elections and other thinges popular: partly in respect of the pastors and auncientes Aristocraticall / that is the rule of the best: I say they know that these gouernmentes do easely declyne into their contraries / and by reason therof both the gouernment of those which were most vertuous / might easely be chaunged into the gouernment of few of the richest / or of greatest power / and the popular estate might easely passe to a confused tumulte. How thys incommodite were they more subiect vnto vnder a tyrant / then vnder a godly prince. For they had no ciuill magistrate which might correct and reforme those declyninges when they happened. For the tyrantes dyd not know of it / and if they had known of it / they would haue bene glad to see the churches goe to wracke. Therfore now we haue a godly ciuil magistrate / which both wel e ought to remedy such declinings e conuersions of good gouernment into euill / it followeth that thys estate e gouernmẽt by auncientes / is rather to be vsed vnder a christian prince then vnder a tyrant.

Besides thys / in the tyme of persecution all assemblyes of diuers together were daungerous and put them all in hazard of their lyfe which dyd make those assemblies: And therefore if the pastor alone might haue ordered and determyned of things pertayning to the church by hym selfe / it had bene lesse daunger to hym / and more safety for others of the Church. And therfore if the seruyces were then thought meete to gouerne the church / when they could not come together to exercise their functions without daunger / much more ought they to be vnder a christian prince / when they may meete together without daunger.

S. Doctor proceedeth / e sayeth it can not be gouerned in a whole realme / as it may be in a citie or towne. This gouernment by seruyces is not only in one citie / but also hath beene of late throughout the whole realme of Fraunce / where there were any churches: and S. Doctor confesseth that it was in all the primitiue churches / and therefore not onely in one realme / but almost throughout the whole world / and therefore the large spreading of the church / can not hynder it. So that the difference lyeth still in the peace and persecution of the Church / and not in the capacitie and largenesse of the place where the churches abyde. So ought one reason against the lawfull estate of a Monarchie: For he might say that although the rule of one be needefull and conuenient in a housholde / yet it is not conuenient in a towne / and although it be conuenient in a towne / yet it is not in a citie / and although in a citie / yet not in a realme.

To be short sayeth hee / when he can say no more / it ought not be gouerned when it is full of hypocrites / Papistes / Atheistes / and other wicked persons / as in the times of persecution / when there were few or none such. I haue shewed before / how great want of knowledge it bewrayeth / to say that Papistes and Atheistes be of the church / and I loue not as S. Austen Doctor doth to vse often repetition / but if there bee now moe hypocrites e other wicked and vnruely persons in e church / then there were in the tyme of persecution (which I will not affirme)

ny) the there is greater cause now/why there should be seruyce in euery churche? then there was then when there were fewer. For the more naughty persons/and the greater disorders there be/ the more ayde and helpe hath the pastor neede to haue/both to finde out their disorders/and also when they haue founde them out/ to iudge of the quantitie of them/ and after also to correct them with the censures of the church/which standeth in such reprehensions priuate and open/and excommunication/as I haue before rehearsed.

1.Cor.12.

Afterwarde he asketh what seruyce may bee had in most of the parishes of Englande litte for that office? he asketh the same question in the.133. page/ where he also addeth pastors/asking where may be gotten such pastoures as the authors of the Admonition require/ when as they require no other then those which the worde of God requireth. Well then if this be a good reason why there should be no elders in any church/ because litte men are not to be gotten in all parishes: it followeth by M. Doctors reason/ that forasmuch as we haue not fit and able pastors for euery church/ that therfore we ought to haue no able pastor in any church.

And if he will graunt that we ought to haue able pastoures in as many places as they may be gotten: how can he deny/that wee should haue elders in those churches where litte men may bee had. And I say further/where wee haue an expresse commaundement layde vpon vs to doe a thing/ there all disputations must cease/ of hardenes/ of impossibility/ or profite/ or rise of peace. For first God hath not commaunded any thinges in his churche which are impossible/ and if they seeme harde/it must bee remembred/ that the best and excellentest things are hardest/ and that there is nothing so harde/ which diligence and trauayle to bring it to passe/will not ouercome. Which thing if it bee proued true in worldly affaires/the truth therof will much more appeare in the matters pertayning vnto God/ considering that if God with his blessing doe surmount all the difficulties in worldly matters which are otherwyse harde to be compassed/ hee will in his owne matters/and matters pertayning to his glory/ fill vp the valleys/although they be neuer so low/bring downe the hylles/ although they bee neuer so high/ playne the wayes be they neuer so rough: so that he will make of a way not passable in the eyes of flesh/away tracked and easie to goe in/and to walke towardes that kingdome/ whereunto hee calleth vs. Besides that/ I answere wheresoeuer there is a churche/ there are the riches of the spirite of God/ there is wyth knowledge/discretion & wisdom/and there are suche as S. Paule calleth wise/ and can discerne and iudge. And wee see that when men are called to a lawfull and profitable calling/ and especially to a publike calling/ God doth powre on his gifftes of that person which is called so plentifully/ that hee is as it were sodenly made a newe manne/ which if he do in the wicked as Saule was/ there is no doubt but he will doe it in those/which are with the testimony of the church/ and with experience of their former godly behaviour/chosen to such offices of weight. So that there is not/ nor can not bee any want to obey Goddes commaundement/ and to establishe the order in the church which God hath appointed/ but our owne either negligence and slouthfulnes/ or fearefulnes/ or ambition/ or some other leuen which we nourish within our selues. 1.Sam.10.6.

Esay.49.23.

It is true/that we ought to be obedient vnto the ciuill magistrate/which gouerneth the church of God in that office which is committed vnto him/ and according to that calling. But it must be remembred/that ciuil magistrates must gouerne it according to the rules of God prescribed in his word/& that as they are nourses/so they be seruauntes vnto the church/and as they rule in the churche/ so they must remember to subiect them selues vnto the churche/to submit their scepters/ to throw downe their crownes/before the church/yea as the Prophet speaketh/ to licke the dust of the feete of the churche. Wherein I meane not/that the churche doth either seeke the

the scepters out of Princes handes/ or taketh their crownes from their heades/ or that it requireth Princes to lycke the dust of her feete (as the Pope vnder thys pretence hath done) but I meane as ye Prophet meaneth/ that whatsoeuer magnificence/ or excellencye/ or pompe/ is eyther in them or in their estates and common wealthes/ whych doth not agree wyth the simplicity/ and in the iudgement of the worlde) poore and contemptible estate of the church/ that that they will be content to lay downe.

And heere commeth to my minde/ that wherwyth the worlde is now decyphered/ and wherwyth M. doctor goeth about bothe to deceiue him selfe and others vs/ in that he thinketh that the church must be framed accordyng to the common wealth/ and the church gouernment accordyng to the ciuill gouernment/ whych is as much to say/ as if a man should fashion hys house accordyng to hys hangings/ when as in deede it is cleane contrary/ that as the hangings are made fit for the house/ so the common wealth must be made to agree wyth the church/ and the gouernment therof wyth her gouernmēt. For as the house is before the hangings/ & therefore the hangings whych come after/ must be framed to the house whych was before: so the church being before there was any common wealthe/ and the common wealthe comming after/ must be fashioned and made fitable vnto the church. Otherwyse God is made to geue place to men/ heauen to earth/ and religion is made (as it were) a rule of Lesbia/ to be applyed vnto any estate of common wealth whatsoeuer.

Seeing that good men/ that is to say the church/ are as it were the foundation of the worlde/ it is meete that the common wealthe whych is builded vpon that foundation/ should be framed accordyng to the churche/ & therfore those vopers ought not to be heard/ thys order will not agree wyth oure common wealth/ that lawes of God is not for our state/ thys forme of gouernment will not matche wyth the policy of thys realme.

Now to come againe to M. Doctors reasons/ he sayeth in the. 133. page/ that if they vrge gouernours becausse they are spoken of in the. 12. to the Corin. then they may as well vrge the power to worke miracles/ the gift of healing. &c. for that they are likewyse reckened vp in the same place. But bothe not M. doctor know/ that although some thynges be extraordinarye/ and for a time/ yet other some thynges are ordinary/ and to endure alwayes? Will he say for that the gifts of miracles and of healing are extraordinarye/ therefore the teachers whych are there reckened together wyth the gift of worckyng miracles and of healing are extraordinary? hath he forgotten that he (in deede vntruely) made before the office of Apostles and Prophets/ and Euangelists/ a perpetual office/ and yet they are there ioyned wyth these gifts whych were but for a time/ and therfore it is a very absurde argument to saye/ that for that some thyng reckened with gouernors/ is for a time/ and extraordinary/ therfore the gouernors be so. As for Musculus authoritye/ whych is/ that the tymes do chaunge the elders/ besides that I haue answeared before/ and besides that he bothe not speake it of the Elders/ I haue proued that it can haue no place heere/ for so much as the Elders are necessarye/ and commaunded in the scripture.

Vnto the authors of the Admonition saying that it is easier to ouerthrowe by byding/ one man/ then the sayth and piety of a godly company: he answeareth/ that so it should come to passe/ that the moe that ruled/ the better estate it should be/ and so the populare estate should be the best. But where do the authors of the admonition say/ that the more that rule/ the better it is? is it all one to saye/ that the gouernment of a fewe of the best/ is better then the gouernment of one/ and so saye/ the more that rule the better? If it were to the purpose/ it might be followed both by Diuinitye and by Philologye/ whych M. Doctor speaketh of/ that that estate whych he meaneth/ is not the best: and I haue in a word before

 spoken.

spoken of it/where I declared that the mixed estate is best/both by the example of the kingdome of Christ/and also of thys our realme. It is sufficient now to admonyshe you/that although it be graunted that the gouernment of one/be the best in the common wealth/yet it can not be in the church. For the Prince may well be Monarche immediately betwene God & the common wealth/but no man can be Monarche betwene God & hys church but Christ/whych is the only head therof. Therfore the Monarchie ouer the whole church/and ouer euery particular church/and ouer euery singular membre in the church/is in Christ alone.

Last of all/to proue that there ought to be no seniors in the church vnder a Christian prince/he citeth Ambrose authority both in the.114.and.132.pages/whych sayeth that the synagogue or church of the Iewes/& after that the churchs of the christians had seniors/swythout whose counsell nothyng was done in the church: wher vpon he concludeth/that for as much as they were not in Ambrose tyme/therfore they were not vnder a christian prince. And heere M.doctor hath in one sentence proclaimed bothe hys great ignorance in the whole storye of the churche/and swythall either a maruellous abusion/and suffering hym selfe to be misled by some vnaduysed prompter/or subtile fox that thought to deceyue hym/or else a notable euill conscience/whych swarueth against the truthe. Hys ignorance both appeare partly in that he sayeth/that because there were no seniors in Amb.church/and in those churches about hym/therefore there was none at all: but moste manifestly in that he sayeth/for to much as there were no seniors in Amb.time/therefore there was none vnder a christian Prince/as though there were not many yeres before Amb.tyme christian Emperors/when as betwene the tyme of S.Ambrose being bysshop/and the tyme of Philip successor of Gordias the first christian Emperor/there is more then.150.yeares/and betweene the time of Constantine the Emperor/and the tyme of Ambrose being bysshop/there be aboue.80.yeares. And if M.Doctor had exercised the ecclesiasticall storyes/he mought haue founde easily the eldership moste flourishyng in Constantines tyme/and other tymes/when as the peace of the christians was greatest.

And that the presbyterie or eldership endured in the church after Ambrose tyme/and in the tyme of peace/and as it is very lyke in Amb.tyme/although not where he was/it may be shewed plainly by Jerome (whych followed Ambrose immediatlye) who in hys third chapter vpon Esay/sayeth that they had also the presbyterie or eldership in the church. The same myght be shewed by diuers other testimonies/whych I omit/because that it may appeare by the former treatise touchyng the election of the ministers/that thys order of eldership continued in the church diuers hundreth yeares after Ambrose tyme/euen as long almoste as there was any sound part of the church/from the head to the heele. Howe I haue shewed the ignorance/it remayneth to shewe howe that either M.Doctor was maruellously hym selfe abused/or else delyteth to abuse other. For if whereas he pyke halfe Ambrose sentence/he had taken the other halfe swyth hym/and had not sodenly stopped hys breath that he should speake no more/in steade of a false witnes against the eldership/he should haue brought forthe as cleare and as flat a witnes for the proofe of them/as a man coulde desire out of an ancient writer. The whole sentence is thys/speakyng of thys office of the elders/(although not vpon so good occasyon) thus he sayeth: Wher vpon the synagoge/and after the church had elders/swythout whose counsell nothyng was done in the church/whych Elders I know not by what negligence they are worne out/vnles it be through the slouthfulnes of the doctors/or rather through the pryde/whyleste they only would seeme to be somewhat.

4.Tom.2.lib. in Iaiam.

Ambrose vpon 1.Tim.chap.5

Now that I haue shewed the place/I will say no more/I will leaue it to M.Doctor to thinke of it in his chamber by hym selfe/and so will conclude this question: that for so much as thys order is such/as swythout whych/the principall

gaue offices of charity can not be exercysed: and that it is that which is commanded by the scryptures/approued and receyued by all the churches in the Apostles tymes/and many hundreth yeares after in the most flourysshyng churches/ bothe in tyme of peace/& in tyme of persecution: and that there are greater causes why it shoulde be in the tyme of peace/ then in tyme of persecution / why rather vnder a christian prince/then vnder a tyrant/why rather now/then in ȳ apostles times/ that in consyderation of these thynges/the eldershyp is necessary/and such an order as the church ought not to be wythout. And so also is answeared the third question/that for as much as they were church officers/and ouer the people in matters pertaynyng to God/& such as watched ouer the soules of men/ that therfore although they were not pastors to preach the word/yet were they no lay men (as they terme them) but ecclesiasticall persons. The rest comprehended in these sections/is answeared before/ being matter whych pertayned vnto the archbyshop. Heb.13.17.

Nowe I returne backe agayne to excommunication/whych M. Doctor thynketh to be the only discipyne in the church/but he shuld vnderstand/that beside that parte of priuate discipyne / (whych is ordinarily and dayly to be exercised by euery one of the pastors & elders/as admonition and reprehension) there are.iij. principall parts/whych are exercised of them ioyntly and together/whereof the first is the election or choyse/and the abdication or putting out of Ecclesiasticall officers. The second is in excommunication of the stubburne/or absolution of the repentant. The third is the decision of all such matters as doe ryse in the church/eyther touchyng corrupt maners/or peruerse doctryne.

As touchyng the election/and consequently the throwing out/ it hath bene shewed before/that together wyth the churche/the eldershyp harthe the principall swaye. For the decision of controuersyes whē they ryse/it may appeare in the.15. of the Acts/that the Presbyterie or Eldershyp of the churche hath to determine of that also. Nowe it remaynyth heere/that whereas M. Doctor sayeth that the excommunication/and consequently the absolution or restorying to the church agayne/ both pertayne only to the minister/ that I shewe that the Presbyterye or eldershyp/and the whole church also/hath interest in the excommunication/and consequently in the absolution or restorying vnto the churche. But heere by the way it is to be noted/that in sayeng that it belongeth to the minister/ he confesseth the byshoppes in our church/wherin this power is taken away from the ministers/ and geuen to the byshop and hys officers.

Nowe that thys charge of excommunication belongeth not vnto one / or to the ministers/but chefely to the eldershyp and pastors/it appeareth by that whych the authors of the admonition alledge out of S. Mathewe/ whych place I haue proued before to be necessarily vnderstanded of the elders of the church. It is most absurdly sayd of M. doctor in the.135. page / that by the church is vnderstanded eyther my Lordes grace/or the byshop of the diocese/or the Chancellor or Commissarye. And that whē a man complayneth vnto one of these / he may be well sayd to complayne vnto the church: whych is the more intollerable/for that being so straunge a sayeng / and such as may astonyshe all that heare it/he neyther confirmeth it by any reason/or by the phrase of scrypture/or by the authority of any godly or approued writer olde or newe / whych notwythstanding he seeketh for so diligently/and turneth the commentaries in hys study so painefully / when he can haue but one against twentye/and but a syllable where he can not haue a sentence. It may be the clearlyer vnderstanded/that the presbyterie or eldershyp hath the cheefe stroke in this excommunication/if it be obserued / that thys was the policye and discipline of the Jewes/ and of the synagogue from whence our Sauiour Christ tooke this/and translated it vnto this church / that when any man had ben any thing that they held for a fault / that then the same was punished and censured by the Elders of the church/ according to the quality of the fawte/as it may appeare in S. Mathewe. For although it be of some (and those very learned) Chap.5.22. Chap.18.17.

expounded of the ciuill iudgement / yet for so muche as the Iewes had nothyng to do wyth ciuill iudgements (the same being altogyther in the handes of the Romaines) and that the word sanedrim, corrupted of the Greeke worde synedrion, wherwyth S. Mathewe deleth / is knowen by those that haue skill in the Rabbins / and especially the Iewes Talmud, to signifye the ecclesiasticall gouernours / there can be no doubt but he meaneth the ecclesiasticall censures. And if the fault were iudged very great / then the sentence of excommunication was awarded by the same ethers / as appeareth in S. John. Chap. 9. 22. And thys was the cause wherby our sauiour Christe spake so shortly of thys matter in the. 18. of S. Mathew / wythout noting the circumstances more at large / for that he spake of a thyng wherwyth well knowne and vsed amongst the Iewes whome he spake vnto. And that thus was the meaning of our sauiour Christe in those wordes / it may appeare by the practise wherwyth is set forthe in the Epistles to the Corinthians. For it is certain that S. Paule dyd bothe vnderstand and obserue the rule of our sauyer Christ. But he communicateth thys power of excommunication wyth the church / and therfore it must nedes be the meaning of oure sauiour Christe / that the excommunication should be by many / and not by one / and by the church / and not by the minister of the church alone. For he nameth the church of Corinthe twise in the first Epistle / once by a Metaphore / an other time in playne wordes / that they should excommunicate the incestuous person. By metaphore / saying: (purge out your olde leauen) in playne and plat wordes / when he sayeth (take away that wicked man from amongst you.) And in the second Epistle vnderstanding of the repentance of that man / he entreateth them that they would receyue hym in again / shewing that he was content to release the bonde and chaine of hys excommunication / to that they wold do the same / and therefore consyderyng the absolution / or reconciliation of the excommunicate / bothe pertaine vnto the church / it followeth that the excommunication doth in lyke manner appertaine vnto it. Chap. 5. 7. 13. 2. Cor. 2. 10.

Now / whereas M. Doctor vpon those wordes of S. Paule / that he being absent in body / and present in spirite / had determined. &c. concludeth / the ryght of excommunication was in S. Paule / and not in the resk / it is as much as if he should say / S. Paule as much as lay in hym excommunicated / therfore S. Paule excommunicated: or S. Paule excommunicated / therefore the churche dyd not. For what if S. Paule dyd excommunicate hym so muche as lay in hym / shoulde he therfore haue bene excommunicated / if the church of Corinthe / and the ministers there would haue admitted hym to the supper / and not abstaine from familiare companying wyth hym? You will say he should haue bene bounde in heauen and before God / although the church of Corinthe had not put hym forthe. It is true that the apostles denunciation of Gods vengeance vpon the impenitent sinner / is ratifyed in heauen / and so shoulde he also haue bene if S. Paule had sayd nothyng / and yet S. Paule dyd not excommunicate the incestuous persone / but so much as lay in hym / and as farre as hys ryght stretched: not being therfore yet excommunicated by S. Paule / it followeth that the church had a stroke in the excommunication. Againe / to proue that the church hath nothyng to doe wyth excommunication / it is not enoughe to say that S. Paule had the ryght of excommunication: But you shoulde haue shewed that he only had it / and then you are manifestly convicted by S. Paules own wordes / wherby he ioyneth the church wyth hym in that excommunication / saying that he had decreed that the doer of that fact (by hys spirite / and them gathered togither in the name of Iesus Christe / and by hys power) should be geuen to Satan. And if the right of excommunication were only in S. Paule / how is it that you sayd before / that it is in the ministers of the churche? had the minister of the churche of Corinthe nothing to doe? And if it were in S. Paule alone / why doth he chide wyth the church / that they had not already excommunicated hym before he wrote vnto them to signifye hys

wyll

loyll to excommunicate/ys it. Where is the minister of the church only/lyke vnto S. Paule chyde and sharply rebuke the church/for that the incestuous man was not cast fourthe? Why doth he charge the Corinthians wyth that wherein was the only fault of the minister?

The other obiection M. doctor hath out of the .16. of S. Mathew/ and the .20. of Iohn/ in wherein places because he giueth power to the .xi. to bynde and to lose/ M. Doctor will conclude that they only haue power to bynde and to lose. Salomon sayeth that the iust man is first the accuser of himselfe/and therfore it behoued M. doctor ex ante that he should haue accused the authors of the Admonition of bayting and barrenerent handlyng of the scriptures/ to haue first of all spoken to him selfe/and haue stricke him selfe vpon the thigh. For if thys be not to abuse the scriptures/ I knowe not what is to abuse them/for to let passe that some and of the auncient wryters do expounde the place of S. Mathewe of euery member of Christ/and of as many as haue faith to confes Christ to be the sonne of God/ and is by that meanes to haue power of excommunication/ I say to let that goe/ M. doctor might easily know if he would/ that in that place Christ speaketh of the bindyng and losing wherein thyng standeth the word of God/ standyng in threatnes and promyses/and therfore that binding pertayneth only vnto the ministers/to whom the preachyng doth only belong. But in the .18. of S. Mathewe where he speaketh of the binding and losing by excommunication and receyuing to the churche agayne/ there he attributeth thys power vnto the church. He hath an other obiection out of S. Paule to Timothe/where for that it is sayde that S. Paule dyd excommunicate Hymineus and Alexander/ he concludeth after hys old manner/ that therfore he only excommunicated. But for so much as I haue proued that both the rule of Christ/ & the practise of S. Paule accordyng to that rule/ be otherwyse/it can not be that S. Paule dyd excommunicate hym selfe alone those persons: for then he should disagree both wyth our Lorde Christ and wyth hym selfe. But as I haue shewed before in other ecclesiastical actions and exercises of discipline/that one man is sayd to do that which was done of many/ for because one was moderator of that action or exercise: so S. Paul here sayeth that he dyd excommunicate/not that he dyd it by hym selfe alone/but because he was president & chefe in that action. And although it should be graunted (which can not) that S. Paule dyd excommunicate hymselfe alone (being an apostle/or for one tyme) yet it nether followeth that the bishop or minister may so that which the apostle dyd/or that he may be continually & which was done but once and extraordinarily. As for the place of Titus the third/it maketh nothyng to excommunication/ vnles you would conclude that for that S. Paule biddeth Titus to trouble hymselfe no more wyth confuting an obstinate heretiche/therfore he biddeth hym excommunicate an heretiche by hym selfe. As touching Walles place in the second booke of Offices/ where the booke commeth wyth a la Printer/ then it shalbe answered/ as for me I know of none such that is extant now. To the rest I will answer wyth thys protestation/ that if all men should do contrary to the order of God/ yet their authority or example ought not to haue the weight ofa father/ which I haue said before/ I do vnderstand it in all places where I do not oppose it/ & wyth this I come to M. doctors authorities.

Tit. 3.

And as for Theodoretus bysshop of Laodicea/ whych Sozomene maketh mention of in hys fifthe booke/ I finde none suche/ but there is mentioned of one Theodotus/ who is sayd to haue seperated or excommunicated Apollinaris/ but it doth not appeare there that he alone of hys owne authority dyd excommunicate hym. And there be great reasons in that Chapter/ to proue that he dyd it not of hys owne authority/ for immediatly after his heresy was knowen/ Damasus bishop of Rome/ and Peter bishop of Alexandria/ caused a synode to be gathered at Rome/ where hys heresy was condemned. Now thy to many as the custome of

synodes and councels is/when they condemne the heretyes/to excommunicate the heretickes/it is to be thought that that councell dyd excommunicate hym/ and that Theodosius bysshop of Laodicea/dyd execute that decree and excommunication. And in deede Hosomene doth so expound hym selfe/when immediately after he hath sayde that he dyd excommunicate hym/he addeth accordingly vnto apochained, whych is/that he declared him excommunicate/ whych in deede properly belongeth to the minister/when the excommunication is decreed by those to whō it appertaineth. Whych thing may yet better appeare by the maner of speache whych is vsed in an other place/ where speaking of Ambrose excommunicating Theodosius/ he vttereth it by thys apellacyon, whych is to pronunciate or pronounce the sentence whych was decreed by others. For Ambrose although he be greatly commended for excommunicating the Emperor/ yet he was neuer commended/for that he dyd excommunicate him himselfe alone: and if he dyd excommunicate him himselfe alone/ yet hys fault was the les/ for so much as he being desirous of an other sygne/could not as it semeth by hys complaint (whych I haue spoken of before) haue one. And although the storye doe not make mention of any more/than/ whole earthquakyng vpon hys excommunication/ yet it followeth not/ there were no other. And how often wyll you stomble at that/which you do so sharply reproue in others/ whych is in making of argumentes of authority negatiuely? And if you will not graunt thys maner of reasoning in the scripture/in matters pertaining to the gouernment of the church/ whych are all comprehended in the scripture/how would you reason of a common sygne/whych neither can/ nor dothe professe to speake all those things whych fall vnto that matter whych it signifieth of? But what if so be it be proued that Ambrose dyd not this of hys owne authoritye/but by the authoritye also of others/ will you then confesse that he is commended of all those whych sayde thyngs for so doyng/ and confesse that the vse and practise of the primitiue church was far from thys that is nowe? For proufe wherof I will geue you a place whych Ambrose the best sayenes of thys matter hath in one of his epistles/where he sheweth that allone as the murther whych Theodosius had caused to be done at the citye of Thessalonica was heard/he and by the bysshops of Fraunce came and there was holden a Synode: where also Ambrose sayeth/ that hys communicating sayth Theodosius/could not absolue hym (for that as it semyng appeare) the bysshops in that synode had excommunicating hym/ordained that he should not be absolued vntil suche tyme as he had done repentance/whych he did afterwards with confession of his faulte before the congregation/ and asking forgeuenes of it. So it appeareth that that whych he did/he did it by the sentence of the synode/and not of hys owne authority alone. In the .110. .f. .111. pagen/he speaketh of thys thyng afresh/but hath no newe matter/ but maketh a bare rehersall of the places of the admonition/ alleging after hys accustomed maner of confuting/what maketh thys or what proueth that/ only whereas he sayd before/and proued (as he thought) that the minister had only to do with excommunication/ being pressed there/ by the admonition either to defend or renounce hys Chauncellers. &c. he had rather deny bothe the truth and himselfe/then he would haue any of that horrible confusion and prophanation of the holy discipline of God (brought in by popery/threatning the ouerthrow of the whole church/ seruing for nothing but for the nourishing of the ambition and idlenes of a fewe) driuen out of the church. Of the whych I will vpon occasion speake a word/ if first I shewe that the vse of the auncient church hath bene not to permit the excommunication to one/ but that the sentence therof should come from the gouernors and elders of the church/ vnto whome that dyd especially appertaine. Although I can not passe by that which Ambrose sayth/ that for so much as the authors of the Admonition had alledged the wordes (tell the church) to proue the interest of the church in excommunication/ that therfore

Epist. 28.

Ambros. lib. de obitu Theodos.

they

thyng could not lyke the same to mayne the interest of the parties/ as who should saye that the parties is not one of the church. But of the absurdity of this/ I haue sayd sufficiently before/ and how all men do see the vanity of this reason/ that because people haue an interest by their place/ therfore the parties hath none. But I come to shew the vse of the primitiue church in this matter/ wherof we haue a manifest testimony in Tertullian. If (sayth he) there be any whych hath committed suche a fawte that he is to be put away from the partakyng of the prayer of the church/ and from all holy matters of assemblies there in hearyng/ or be presidents certaine of the most approued auncients of elders/ whych haue obteyned this honor/ not by money/ but by good report. And that the auncients had the ordering of these thyngs/ and the peoples consent was required/ and that if the cause were a very difficult cause/ it was referred vnto the Synodes or councels/ and that the ministers dyd not take vpon them of their owne authority to excommunicate/ and that those whych dyd receiue the excommunicate without the knowledge & consent of the church were reprehended/ it may appeare almost in euery page of Cyprians Epistles/ and namely in these whych I haue noted in the margent.

Tertull. in Apolog. 39. c.

Eib. 3. ep. 8. 10. 14. 19.

In Augustines tyme it appeareth also/ that the consent of the church was required/ for in the third booke against the epistle of Parmenian/ he sheweth that if the multitude of the church be not in that fault for which one is to be excommunicated/ that then it helpeth much to make the party both afrayde and ashamed/ that he be excommunicated or anathematized (as he calleth it) by all the churche/ and in his bookes de Baptis. contra Donatistas, in diuers places/ he is so far from permitting the excommunication to one man/ y he semeth to fal into the other extremity/ whych is to make the estate of the church to popular/ and the people to haue too great a swap. For there he sheweth/ that if the most of the people be infected with the fault whych is to be punished by excommunication/ that then no excommunication ought to be attempted/ for because a sufficient number of voyces will not be obtained for the excommunication. By whych testimonies/ beside the institution of God/ & the practise of the churches in the apostles times/ appeareth manifestly what hath ben the vse of the churches touchyng excommunication/ as long as there was any purity in the church. And it is to be obserued here/ that bothe in this parte of the discipline/ and also in all other partes of it (as I haue shewed) as in harder and difficulter causes/ thyngs were referred vnto the Synodes prouincial/ nationall or generall/ as the case required. So if the elders of any church shall determine any thing contrary to the worde of God/ or inconueniently in any matter that falleth into their determination/ the parties whych are greeued/ may haue recourse for remedy/ vnto the elders and gouernors of diuers churches/ that is to say vnto Synodes of shires/ or dioceses/ or prouinces/ or nations/ or as great or as small compasse as shall be thought conuenient by the church/ according to the difficulty or weight of the matters/ whych are in controuersy. Whych meetings ought to be as often as can be conuenient: ly/ not only for the decision of suche difficulties whych the seuer all gouernors can not so well iudge of/ but also to the ende that common counsell myght be taken for the best remedy of the vices or incommodities whych either the churches be in/ or in daunger to be in. And as those thyngs whych can not be decided by the Eldership of the churches are to be referred vnto the knowledge of some Synode of a shire or diocese: so those whych for their hardnesse can not be there decided/ must be brought into the Synodes of larger compasse as I haue shewed to haue ben done in the apostles times/ and in the churches whych followed them long after.

These thyngs standing in their force/ all those Courtes of bishoppes and archbishoppes must needes fall/ whych were by Antichrist erected against this lawfull iurisdiction of Eldership/ as the courts of faculties/ and those whych are

haue by chaunceliors/ cōmissaries/ officials/ and suche like/ the declaryng of the corruptions wherof/ I wolde require a whole booke/ of which I will note the principall heades and summes.

Firste/ for þ they enter into an office which pertaineth not vnto them/ but to euery particulare church/ and especially to the elder sheep or gouernours of the church/ and therfore although they should do nothing but that which were good/ lawfull/ and godly/ yet can they not appoint their labors vnto men/ much les to God/ putting their sickle in an other mannes haruest. For neyther by the truthe of the worde of God dothe that appertayne vnto them/ neyther by D. Doctors owne iudgement (if hys yea were yea/ and hys nay nay) consydering that he sayd before/ that thys iurisdiction belongeth to the ministers. And although it should pertaine vnto the Bysshop/ (as he is called) to whom notwythstanding it dothe not appertaine) yet were it not lawfull for hym to translate thys office vnto an other/ and to appoynt one to doe it when he lysteth/ no more then he can appoynt them to doe hys other offices of ministring/ as preaching the worde/ and ministring the sacraments.

An other thyng is/ that in these courts (which they cal spirituall) they take the knowledge of matters/ which are meere ciuil/ thereby not only peruerting the order which God hath appoynted/ in seuering the ciuill causes from the ecclesiasticall/ but wilfully also wrych the ciuill magistrate/ and thrusting hym from the iurisdiction/ which appertaineth vnto hym/ as the causes of the contracts of mariage/ of diuorces/ of willes & testaments/ & diuers suche other like things. For although it appertaine to the church and the gouernors therof/ to shew out of the worde of God which is a lawfull contract or iust cause of diuorce/ and so forthe/ yet the iudiciall determination/ and definitiue sentences of all these/ do appertaine vnto the ciuill magistrate. Hereunto may be added/ that all their punishments almost are penalties of mony/ which can by no meanes appertaine to the church/ but as a thyng meerely ciuill.

Thirdly/ as they handle matters which do not appertain vnto the Ecclesiasticall iurisdiction/ so those which do appertaine vnto the church/ they so turne from their lawfull institution/ vnto other ends not sufferable/ which D. doctor hym selfe doth confesse in excommunicating for money. &c.

All of all they take vpon them those thynges/ which are neyther lawfull for ciuill nor ecclesiasticall iurisdiction/ nor simply for any man to doe/ of which sorte diuers are reckened vp by the admonition/ and some confessed by D. Doctor. I will not heere speake of the vnkindnes of those which are chefe officers in these courts/ that the most of them are eyther papists/ or dycers/ or drunkardes/ (I know what I saye) or epicures and such as liue of benefices and prebends in England or in Ireland/ doing nothing of those thinges which appertaine vnto them/ and of other suche naughty persons which are not only not meete to be gouernors in the church/ but which in any reformed church/ should not be so much as of the church. I speake not of all/ I doubt not but there be some so þ which they so al conscience/ and with minde to helpe forwarde the Church/ which I trust will (when the Lorde shall giue them more knowledge) keepe them selues in their vocations/ and being men for their giftes apte and able either to serue the Church or the common wealth in some other calling/ will rather occupye their gifts there/ then where they haue no grounde to assure them selues/ that they doe please God. Now I will take a short survey of that which D. doctor alleageth to proue his officers of master of faculties/ chancellors. &c. Firste he saith in ſ. 117 page out of the Ancyran councel/ þ there were vicars of bishops/ wher although þ name be not found of chorepiscopi. &c. yet there is (saith he) the office. What vicar S. Paules B. may haue/ and in what case/ I haue shewed before/ where I haue found the necessary residence of euery pastor in his flock. But I will not here haue

haue

how M. Doctor doth goe about to abuse hys reader in theſe vicares. And firſt where there were three editions / of which one only maketh mention of theſe vicares he taketh that & left the other / which is to be obſerued / for that thys varietie of editions role of the diuers vnderſtanding of the greke word (chorepiſcopos,) which may be taken either for hym that is byſhop for an other / and in hys place / or for hym that is byſhop in the country / that is in ſome towne which is no citie / ſo that chorepiſcopus, was oppoſed vnto the byſhop which was of ſome citie. And if it be ſo taken / then here is no proofe for the vicarſe of byſhoppes. But howſoeuer it be / it ſhall appeare that the names of chaunceloys and / chorepiſcopos, doe not ſo much differ / as the offices and functions of them. For it appeareth in the firſte Councell and Canon / that they were like the .70. diſciples / that they had alſo ſome care to grounde for the poore / and that they were ſuch as vſed mynyſtre the ſacramentes. And in an other Councell / they haue authorized geuen them to make ſubdeacons / exorciſtes / and readers. I know thys was a corruption of the myniſtery / but yet all men ſee / how Maiſter Doctor looketh as it were a farre of vpon things / and therefore taketh a man for a molehill / when he would make vs beleeue that theſe were chaunceloys. &c.

Antiochen. cap. 10.

In the .124. page to the admonition deſyring that theſe may be remoued and the elder ſhipp eſtabliſhed according to Gods order / M. Doctor anſwereth / that that were to place in ſtede of wiſe and diſcrete men / vnlearned / ignorant and vnapt to rule. Let Maiſter Doctor take heede / leaſt in allowing ſo well of the popiſhe ceremonies / not only as tollerable / but as fitte / and then acquainting hym ſelfe with the papiſtes maner of ſpeaking / in ſaying that the people be ignorante and vnlearned / he fall ouer he be aware into ſome worſe thing. Moſes in Deuteronomie / and Salomon in hys prouerbes / place the principall wiſedome in keeping Gods commaundementes and in fearing God. And Dauid ſayeth / that the ſecretes and the pryny councell of the Lord / is knowen to thoſe which feare hym / and I haue ſhewed out of S. Paule / that he geueth to the ſpirituall man great diſcretion and iudgement of thinges. If therefore there be in euery church which feare God and keepe hys commaundementes / there are both wiſe and learned & diſcrete men / and therefore not to be ſpoken of ſo contemptuouſly as M. Doctor ſpeaketh. And God be praiſed there are numbers in the church / that are hable to be teachers vnto moſt of the chaunceloys / in any matter pertayning to the church / and are hable to geue a ryper iudgement in any eccleſiaſtical matter / then the moſt part of them can.

Deut. 4. 6. Prou. 1. . Pſa. 25. 12. 14. 1. Cor. 2. 15.

And beſides that the chopfeſt are to be taken to thys office / thys ought not to be forgotten / that ſeeing good ſucceſſe of thinges depend vppon the bleſſing of God / and that bleſſing followeth the church when the Lordes order is kept / ſimple men which carry no great countenaunce or ſhew / will vndoubtedly doe more good vnto the church / hauing a lawfull calling / then thoſe of great port which haue no ſuch calling.

In the .128. page he thinketh the Archbyſhoppes Courte neceſſary / but bringeth no reaſon / and further confeſſeth hym ſelfe ignorant of the eſtate of it / and therefore I know not from whence that good opinion of hys ſhoulde come / vnleſſe it be from thence that he lyketh of all thinges be they neuer ſo euill which the admonition miſlyketh. The reſt which M. D. hath of thys matter is nothing elſe but great and high wordes. And as for the Canon law / it is knowen what a ſtroke it beareth with vs / and that a few caſes excepted it remayneth in her former effect.

To the ſections beginning in the .118. page / and holding on vntill the .123. page.

It was before ſhewed that of the gouernoures of the church / there were ſome

whose charge pertayned vnto the whole church / of the which we haue spoken
some other / whose charges extend but to a part of the church / that is vnto the
poore/ and these are the deacons. And as in the former part I shewed there were
two kindes/ so in this latter part / same is to be noted/ that of those whose charge
was ouer the poore/ some had charge ouer all the poore of the church (as those
which are called deacons) some had charge ouer the poore straungers / and those
poore which were sicke only/ and those S. Paule calleth in one place Dyaconis-
ses/ and in an other place widdowes. For the deacons dyd distribute vnto the ne-
cessyties as well of the poore straungers and the sicke poore / as vnto the other
poore of the church. And the widdowes did employ their labours to the washing
of the feete of the straungers / and attending vppon the poore which were sicke/
and had no frendes to kepe them. First I will speake of the deacons/ wherea-
as M. Doctor cryeth out of dalying with the scriptures / for alledging the .8.
verse of the twelfth vnto the Romaines/ to proue deacons / affirming that there
is no worde of them: Truely I can fynde no wordes to set forth thys so grosse
ignorance. And had it not bene enough for M. Doctor to haue vttered thys ig-
norance/ but he must also with an outcry proclayme it / and as it were spred the
banner of it? What doe these wordes note (he that distributeth in simplicitie) but
the office of the deacons? For in that place S. Paule reckeneth vp all the or-
dinary and perpetuall offices of the church / as the office of the doctor/ of the pa-
stor/ of the deacon/ of the elder / and leaueth not out so muche as the widdow/
which he comprehendeth in these wordes (shewing mercy). If the authors of the
admonition doe daily with the scriptures in thys place / surely Master Cal-
uin/ M. Beza/ M. Bucer/ Peter Martyr, &c. doe daily with them. And shall
all these be esteemed to play with the scriptures / and M. Doctor only to handle
them seriously? And as M. Doctors ignorance appeareth in thys place / so hys
mynde not delirous of the truth/ but seeking to cauill/ doth as manifestly shew it
selfe. For all men see/ that the admonition alledgeth not the place to the Thessalo-
nians to proue the office of deacons/ but to shew that vile vagabondes might not
haue any of that relefe / which belongeth vnto those which bee poore in deede/
which thing appeareth both by the placing of the quotation ouer against that al-
legation / & by the letter which directeth thereunto. And whereas M. Doctor
sayth/ that the office of the deacons is not only to prouide for the poore/ but also to
preach and minister the sacramentes / I haue shewed before/ that it doth not ap-
pertayne vnto them/ to doe eyther the one or the other. For the proofe whereof/
thys place of the Romaines quoted by the admonition/ as very fit & most proper.
For S. Paule speaketh there against those which not contenting themselues
with their owne vocation/ dyd breake into that which appertayned vnto others/
as if the hand should take vpon it the office of the eye/ or of some other member of
the body/ & therfore S. Paule doth (as it were) bound & point the limites of eue-
ry office in ꝥ church/ & so placeth the deacons office only in the ministery for the
poore. Thys one thing I will adde to that matter/ that if the apostles which
hadde suche excellent and passing gyftes/ dyd fynde them selues (preaching of
the worde / and attending to prayer) not able to prouyde for the poore / but
thought it necessarye to discharge them selues of that office / to the ende they
might doe the other effectually and fruitefully/ hee that shall doe both now/ must
eyther doe none well and profitably/ or else he must haue greater gifts then
the Apostles had.

16. Rom. 1.
1. Tl. 5. 10.

The seconde poynt is touching that there were deacons in euery churche/
which is well proued of the admonition / both by the place of the Philippyans/
and of the Actes/ for although it be not there sayd/ that the deacons were in eue-
ry church / yet for so muche as the same vse of them was in all churches which
was in Ierusalem & at Philippos/ and for that the Apostles (as hath bene before
touched)

touched) touching alwey the vniformitie of the church/ obseruyng the same officers in all churches/ the proofe of one to the proofe of all/ and the shewing that there were deacons in one church/ is y shewing in all. The place which they alledge out of the first to Timothe/ is of all other most proper: for S. Paule there describing not how the church of Ephesus/ but simply and generally how the church must be gouerned/ teacheth there the order of deacons. Wherunto may be added the contynuall practise of the church long after the Apostles times/ which appeareth by the often superscriptions and subscriptions in these wordes (the bysshop/ elders/ and deacons of such a church/ and vnto the bysshop/ elders/ and deacons of such a church). And by that it is so often times sayd in the councelles where the churches assembled/ y there were so many bysshops/ so many elders/ so many deacons.

The thirde poynt in thys deaconshyp is/ whether it be a necessary office in the church/ or for a tyme only/ which controuersy shoulde not haue bene/ if M. Doctors englysh yong had bene agreable with hys latin. For in a certayne latin pamphlet of hys/ whereof I spake before/ he maketh the deaconshyp a necessary office/ and such as ought not to be taken out of the church: here he singeth a nother song. There/ because he thought the necessitie of the deacon made for hym/ he would neuer haue deacons: here because it maketh agaynst hym he sayth there is no neede of them/ whereby appeareth how small cause there is/ that M. Doctor should vnbrayde the authors of the admonition with mutabilitie and discord with them selues. But that thys office is durable and perpetuall/ it may appeare by that which I haue alledged before out of the first of Timothe/ for the necessitie of elders: for the argumentes serue to proue the necessitie of those elders which are there set forth/ whereof the deacon is one. And where as M. Doctor sayth that euery church is not able to fynde a curate (as he terneth hym) and a deacon/ I haue before shewed/ intreating of the tymes/ that the churches in the Apostles tymes/ might best haue sayd thys/ being poore and persecuted/ although I see not why the church may not haue a deacon or deacons (if nede be needfull) with as small charges as they may haue a collector or collectors.

There remayneth to speake of the widdowes/ which were godly poore women in the church aboue the age of .60. yeares/ for the auoyding of all suspition of euill which might rise by slaunderous tonges/ if they had bene yonger. These as they were notified at the charges of the church being poore/ so dyd they serue the church in attending vpon poore straungers and the poore which were sicke in the church/ whereof they were widdowes. Now although there is not so great vse of these widdowes with vs/ as there was in those places/ where the churches were first founded/ and in that tyme wherein thys order of widdowes was instituted/ part of the which necessity grew both by the multitude of straungers through the persecution/ & by the great heate of those east countries/ wherevpon the washing & supplying of their feete was required: yet for so much as there are poore which are sicke in euery church/ I doe not see how a better and more conuenient order can be deuised/ for the attendance of them in their sickenes & other infirmities/ then thys which S. Paule appoynteth/ that there should be (if there can be any gotten) godly poore widdowes of the age which S. Paule appoynteth/ which should attend vpon such. For if there be any such poore widdowes of that age destitute of all friendes/ it is manifest that they must neades liue at the charge of the church/ & seing they must needs do so/ it is better they should do some seruice for it vnto y church agayne/ the y the church should be at a new charge to finde others to attend vpon those which are sicke & destitute of keepers/ seing that there can be none so fit for that purpose as those women/ which S. Paule doth there describe: so that I conclude that (if such may be gotten) we ought also to kepe that order of widdowes in the church still. I know y there be learned men which thinke otherwise/ but I stand vpon the authoritie of Gods worde/ and not vppon the

1. Tim. 5. 9.

agymons

opinions of men be they neuer so well learned. And if the matter will likewise be tryed by the iudgement of men I am able to shew the iudgement of as learned as thys age hath brought forth/which thinketh that the authoritie of Bishoppes is perpetuall/ and ought to be where it may be had/ and where such Bishoppes are founde. In deede they are more rare now then in the Apostles tymes: For then by reason of the persecution/those which had the gift of continency/ did abstayne from mariage after the death of their husbandes/for that the sole lyfe was an easyer estate and lesse daungerous and chargeable when they were driuen to flyt/then the estate of those which were maryed. Vnto all the rest vntill the ende of the first part of the admonition I haue answered alredy. Yet there is a poynt or two/which I muste touche wherof the full is in the.126. page/where he would beare men in hand/ that the authors of the admonition and some other of theyr mynde/would shut out the cyuill magistrate and the Prince/ from all authoritie in Ecclesiasticall matters/which surmise although I lye it is not so much because eyther he knoweth or suspecteth any such thing/ as because he meaneth herebye to lay a bayte to entrappe with all/ thinking that where he maketh no conscience to geue he careth not what authority to Princes/ we will be loth to geue more then the word of God will permit/whereby he hopeth to drawe vs into displeasure with the Prince: yet for because he shall vnderstande/we notify no opynions secretly which we are ashamed to declare openly/ and for that we doubt not of the equitie of the prince in thys part/which knoweth that although her authoritie be the greatest in the earth yet it is not infinite/but is limitted by the word of God/ and of whome we are perswaded that as her maiesty knoweth/ so shee will not vnwillingly heare the truth in thys behalfe/these thinges I say being considered/ I answere in the name of the authors of the admonition/ and those some other which you speake of/ that the Prince and cyuill magistrate hath to see/ that the lawes of God touching hys worshippe/ and touching all matters and orders of the church be executed & dewly obserued/ & to se that euery Ecclesiasticall person do that office whereunto he is appointed/and to punish those which faile in their offices accordingly. As for the making of the orders & ceremonyes of the church/ they doe (where there is a constituted and ordered church) pertayne vnto the ministers of the church and to the ecclesiasticall gouernours/and that as they meddle not with the making of cyuill lawes and lawes for the common wealth: so the cyuill magistrate hath not to ordayne ceremonies pertayning to the churche. But if those to whome that doth appertayne/ make any orders not meete/ the magistrate may and ought to hynder them/and dryue them to better/for so much as the ciuill magistrate hath thys charge to see that nothing be done agaynst the glory of God in hys dominion.

2.Cro.19.8.11 Thys distinction if M. Doctor knoweth not/nor hath not heard of/let him looke in the.2.booke of the Chronicles/he shall see/that there were a number appointed for the matters of the Lord/which were priestes and leuites/ and there were other also appointed for the Kinges affaires and for matters of the common wealth/ amongst which were the Leuites/ which being more in number then coulde be applyed to the vse of the churche/ were set ouer cyuill causes/ being therefore most fit/for that they were best learned in the lawes of God/ which were the politique lawes of that countrey. There he may learne if it please him/ that the making of orders and geuing of iudgementes in cyuill and Ecclesiasticall/ in common wealth and church matters/ pertayned vnto bothe persons/ which distinction the lawyer to the Hebrewes doth note/when he sayeth that the Priest was ordayned in things pertayning to God.

Heb.5.1.

Thys might M. Doctor haue learned by that whiche the noble emperor Constantine attributeth to the fathers of the Nicene councell and to the Ecclesiasticall persons there gathered: which he doth also permit the Bishoppes/

Euseb.li.2.de vita Constant. ep.ad Eusebi.

Elders/

Elders/and Deacons of churches to bee/either by restreining of ordring as need
ing new it necessarie. And by the continuall practise of the church in the times of
christian Emperours/which alwayes permitted bothe the mynisters assembled in Sozom. li. 1
councelles/as well the determynacion of controuersies which rose/as the ma- cap. 17.
king or the abolyshing of needefull or hurtfull ceremonies/as the case required.
And by the Emperours epistle in the first action of the councell of Constantino- 1. Tom. con.
ple where by the epistle of the Emperor it appeareth/that it was the manner of 5 lib. ep. 32.
the Emperours to confirme the ordinances which were made by the mynis-
ters/and to let them rest. The practise of thys he myghte haue also most playnly
seene in Ambrose/who would by no meanes suffer that the causes of the church
should be debated in the Princes consistory or court/but would haue them hand-
led in the church/by those that had the gouernment of the church: and therefore
excuseth hym selfe to the emperour Valentinian/for that (being commanded to an-
swere at the church matters/unto the ciuill court) he came not. And by whome
can the matters and orders of the church bee better ordayned/then by the mynis-
ters of the church? And if that be a good reason of Maister Doctor in the fourth
and seuenth page/that the Bysshoppes ought therefore to ordayne mynisters/be-
cause they are best able to iudge of the learning and habylitie/of those which are
the fittest/it is also no good reason/that therefore the mynisters and gouernours
of the church should appoynt and decree of such ceremonyes and orders as per-
tayne to the church/for because it is to be supposed that they can best iudge of
those matters/bestowing their studyes that wayes/and further best vnderstan-
ding the estate of the church about the which they are wholy occupyed. And thus
is not (Maister Doctor) to shake handes with the papistes. For the papistes
would exempte their prieastes from the iurisdiction/and from the punyshment of the
ciuill magistrate/which we doe not. And the papistes would that whatsoeuer
the clergy both determyne/that that forthwith should be holden for good/and
the Prince should be forthwith compelled to maynteyne and set forth that/bee it
good or euill/without further inquiry: but wee say that if there bee no lawfull
mynistery to set good orders (as in ruinous decayes and ouerthrowes of religi-
on) that then the Prince ought to doe it: and if (when there is a lawfull mynis-
tery) it shall agree of any vnlawfull or vnmeete order/that the Prince ought to
stay that order/and not to suffer it/but to vrge them to that which is lawfull and
meete. And if thys be to shake handes with the papistes/then Maister Doctor
is to blame/which hath taught vs once or twise before/that the appoynting of
ceremonies of the church/belongeth vnto the church. And yet I know that there
is one or two of the later sayeres/that thinke otherwise/but as I take no ad-
uantage of their authoritie which thinke as I doe/so I ought not to be preiu-
diced by those/that thinke otherwise. But for so much as we haue M. Doctor
yet of thys iudgement/that the church ceremonies shoulde bee ordayned by the
church/I will trauaile no further in thys matter/considering that the practise
of thys church commonly is to referre these matters vnto the ecclesiasticall per-
sons: only thys is the difference/that where it is done now of one or a few/wee
desire that it may be done by others also/who haue interest in that behalfe.

The other poynt is in the hundreth thirty and eyght page/where her most
vntruely and slaunderously chargeth the authors of the Admonition/and ma-
keth wonderfull outcryes of them/as though they should deny that there hadde
beene any reformation at all/sythens the tyme that the Queenes maiestye be-
gan to raygne/manyfestly contrary/not onely to their meaning/but also to their
very wordes/which appeareth in that they moue to a thorough reformation/& to
contende/or to labour to perfection/denying only that the reformation which hath
beene made in her maiesties dayes/is thorough and perfect. We confesse willing-
ly/that next vnto the Lorde God/euery one of vs is most deepely bounde vnto

hereunto/ for hereto he hath bled as an excellent instrument to deliuer his church
herein/ out of the spirituall captiuitie of penury/ and the common wealth also/ and the
subiects bodies out of the slauery and subiection of straungers/ wherevnto it was to
neare reduced. Thys I say we willingly confesse before men/ and do in our prayers dai-
ly geue most humble thankes to God therefore.

And by thys humble sute and earnest desire/ whiche wee haue for further
reformation/ we are so far from withdrawing vnto her maiestie/ that we there-
by desire the heape of her fauoures/ & the establishment of her royal throne amongst
vs/ which then shall be most sure and vnremoued/ when our saiuour Christ rei-
geth onely and fully/ not only in thys chayre to teach/ but also in vs/ there to
rule/ not alone in the hearties of euery one by thys lawes/ but also generally/ and
in the visible gouernment of thys church by thole lawes of discipline/ whiche hee
hath prescribed.

And whereas M. Doctor wouldo bring vs into a foolish perswasion of our
selues/ as though we neede not to learne any thing at the churches of Fraunce
& Scotland/ he should haue vnderstanded/ that as we haue bene vnto them in ex-
ample/ & haue prouoked them to follow vs/ so the Lord hath haue vs also profite/
and be prouoked by their example/ and so be mutuall helpers one to an other/ and
stirre vp our selues with the admonition that our saiuour Christ stirred vp hys
apostles/ that of enuymes those that are furst/ are not formarbest/ but are ouerrun
of others that come after. And whereas he would grieuely pinch at the reformā-
tion there/ for so much as the Lord hath humbled the one/ and exerciseth the other
by cruell warres and troubles/ he should haue in steede of racking vs a sterpe in
our securitie/ put vs in remembrance of Gods scourges which hang ouer vs/
and of Gods great patience that still tarrieth for our repentance/ and that if hee
haue punyshed that people of hys which haue suffered so much for the profession
of the Gospell/ and which went such so straycht a course in it/ with an vniuersall
hazarde of their goodes and liues/ that wee shall not escape vnlesse wee repent
speedely of our coldnes and halting in religion/ and vnwillingnes/ I will not say
to hazarde to put our liues in daunger/ but not to leese some of our wealth and
honor/ for the obtayning of a through reformation of the churche/ and aduaunce-
ment of the glory of the Lord.

Finally/ he should rather haue put vs in remembrance of the sermon which
our saiuour Christ maketh/ where he sheweth that those cyties are not alwayes
the greatest sinners/ or those whome God is most angry with/ which haue the
heauiest iudgementes executed vpon them/ but that thereby the Lord calleth vs
to repentance/ otherwyse that we shall lykewise perish. Thys had bene more fit
for our estate to haue bene layd/ then to haue after a sort insulted vpon the afflic-
ted/ & barbed vp our eyes that we should not see our mysery and our nakednes.
In all the rest/ M. Doctor hath nothing but wordes of reproch against the au-
thors of the Admonition/ and calling still as hys manner is/ for more punishment
for them/ which I will not bestow the answere of.

The reply vnto the section in the. 146. 147. 148. pages.

Sed etiam quodam in loco facetus esse voluisti. Deus bone, quam te illud non decet.

Here M. Doctor was disposed to make hym selfe and hys reader merry/
but it is with the bagpype or crowtrey much/ not with the Harpe or Lute/ which
the learned were wont to handle. For he hath packed vp together the olde tale of
the curst wyfe/ and of the theefe that toke away the guiltes purse/ very familiar
& homely geare: It might peraduenture make M. Doctor hap about the house/
but the learned & the wyse can not dance by hys instrument. It pleaseth M.
Doctor to compare those which he put out of their liuings without iust cause/
to heretickes/ curst wiues/ and to theeues/ but all men do vnderstand how right-

ly. What

ly. What hys trouble is he feeleth/ and in hys conscience/ the Lord God and he knoweth best/ but as for the outwarde persecution which he suffereth/ it is not such/ as he needs thus to stoupe & to grone/ and as though he had some great burthen upon hys shoulders. Touching the complaynte of the persecution of the ryng/ we are paste hys remembrance / for which he pleth with those that he hath to doe with all/ the ryng which is more intemperate then hys is in all hys bookes/ shall hardly be founde. And although it be unreasonable enough/ that he should not geue men leaue to complayne of their troubles/ where he glorieth in troubling them/ yet that of all is most unreasonable/ that besides hys iniury which he doth vnto/ he is angry & threatneth vnto the sufferers by him/ that they suffer out of their synnes/ or ever they see cause why. Tullie maketh mention of one T. Fundilia/ which was put to death/ & cause a singular sute to be sought/ & sayd that she lyed not of so cruell a death before the iudges/ & being asked what he had to accuse hym of withall/ for that he dyd not suffer the whole weapon wherewith he was stricken/ to enter into hys body: even so M. Doctor contenteth not hym selfe only to doe iniuries vnto men/ but accuseth them also/ that they will not do it vnto the sufferers/ that they should not willingly suffer hys weapons enter so farre as he would haue them. What conscience is there that bindeth a man to depart from hys lyuing/ in what place soeuer he liueth/ not of all the orders which are there vsed/ is it not enough to abstayne from the/ if there be any euill in them/ or to declare the vnlawfulnes of them/ if hys calling do suffer hym/ when as the reformation is not in hys power. And if eyther of this abstaynyng or declaration of hys vnlawfulnes of them/ troubles be moued/ there is no more cause why they should geue place/ then the other which lyke of those disorders/ yea there is lesse cause/ for that they are not the causes of trouble/ but the other/ and for that by their departure out of their places/ roume is made for those which lyke of those disorders which the other vnlyked/ which is to the hurt of that company or congregation in such places. And as for M. Doctors easynes to depart from hys lyuing/ rather then he would cause any trouble/ he geueth men great cause to doubt of/ which hauing diuers great lyuinges/ and amongst them a benefice is very loth to goe from troubling of others/ to doe hys duety at any of them. It is true/ that the church of England may haue an order whereunto it may iustly require the subscription of the ministers in England. And so is it likewyse true/ that we desire that euery one should haue hys owne fansy/ and lyue as hym seemeth/ so we also desire an vniforme order/ but such and in such sort/ as we haue before declared. As for the olde accusation of Anabaptisme and confusion/ it is answered before: therefore according to my promise/ I will leaue your seruices/ and if you haue any matter/ I will speake to that.

Vnto the 149. and 150. pages.

THe Admonition hath no such thing/ as M. Doctor chargeth the authors thereof withall/ that they dyd euer allow of the booke of seruice. It sayeth they bare with it/ and vsed it so farre/ as they might/ and therefore now when it came to the approuing of it by subscription/ they refused/ & there is no man which can not vnderstand/ that it is one thing to beare with a thing/ and an other to approue it/ and therefore to beare/ and to vse it so farre as might be/ may well agree with their refusall of subscription/ so that M. Doctors note is not worth the noting. The Apostles dyd beare with the infirmitie of the Iewes addicted to the obseruation of the ceremoniall law/ yet they neuer allowed that infirmitie/ and they were so farre from approuing it by subscribing/ that they wrote against it. Those (sayth M. D.) which authorized thys booke/ were studious of peace/ and of building of Christes church/ therefore they that speake against it (which hee calleth

ſuffred) are diſturbers of the peace/and deſtroyers of the church. Sir. I ſuſt reaſon: Gedeon was inſtrument of peace/ and of building of the churche/ therfore they ſuruche ſpake againſt the Epiſtle which he made/were diſturbers of the peace/and deſtroyers of the church. We ſpeake againſt images in churches/and conſubſtantiation in the ſacramentes/and ſuch like/which Luther being ſtudious of peace/and of the buylding of the church dyd holde/and yet we are nede therfore diſturbers of peace/ or deſtroyers of the church. Although they were excellent perſonnages/yet their knowledge was in part/ & although they brought many things to our light/yet they being ſent out in the morning/ or euer the ſunne of the goſpell was ryſen & hygh/ might eaſyly ſee many things/ which thoſe that are not ſo ſharpe of ſight/ and they were/ may ſee/ for becauſe that which they ſawe in the ſharpeneſs of ſight/ they taught by the benefite and clearenceſſe of the ſunne and of the light. They ſealed not the booke of ſeruice with their bloud (as M. Doctor ſayeth) for ſome that ſuffred for the truth/ declared openly their myſlyking of certayne thinges in it/ and as for the other they coulde neuer bye for that booke/ more then for the ſtrange vſes in the Frenche churche/ or at Geneua. For they recanted not the ſentence of condemnation/ becauſe they approued that booke/but becauſe they diſproued the articles drawne out of the maſſe booke. And if they had dyed for that booke (as in deede they dyed for the booke of God) yet the authoritie of their martyrdome/ coulde not take away from vs thys liberty that we haue to enquire of the cauſe of their death. Iuſtin and Cyprian were godly martyrs/& yet a man may not ſay/ that they ſealed their errors which they wrote with their bloud/or with thys glory of their martyrdome/ preiudice thoſe which ſpeake or wryte againſt their errours: for thys is to oppoſe the bloud of men/ to the bloud of the ſonne of God. For the papiſtes triumph I haue anſwered before/and I will not ſtriue about the Goates wolle/who is the opponent/& who the reſpondent in thys difference.

From the.171.page vnto the.171.page/ all is anſwered where theſe thinges which are here toyned/are ſeuerally handled/now vnto that in the.171.and.172.pages.

I anſwere/ although it be meete/ that as we hope that the homylies which are made already be godly/ ſo thoſe that ſhall be made hereafter/ ſhall be lykewiſe: yet conſidering the mutabilitie of men/and that oftentymes to the worſe/ it is not meete/nay it is merely vnlawfull/ to ſubſcribe to a blanche/ ſeeing that we can not witneſſe or allow of thoſe things which we haue not ſene nor heard. The place vnto the Corinthes/is the ſame vnto the Romanes/ and M. Doctor approuing one/hath no cauſe to fynde fault with the other. For the homylies firſt of all I haue ſhewed/ how abſurde a ſaying/ and how vnlyke a byrne it is/ to match reading of homylies/with preaching of ſermons. For if the reading of the holy ſcriptures is nothing ſo fruitefull as the preaching of them/ muche leſſe is the reading of homylies to be for their frute matched with preaching of ſermons. There remayneth that I ſhew briefely/ that neyther the homylies nor the Poſtilles are at all to be red in the churche. Wherein firſt it is good to conſider the order which the Lorde kept with hys people in tymes paſt/ when he commaunded that no veſſell nor no inſtrument eyther beſome/ or fleſh hooke/ or pan. &c. ſhuld come into the temple/but thoſe only which were ſanctifyed/ & ſette apart for that vſe. And in the booke of Numbers/ he will haue no other trumpets blowne to call y people together/but thoſe only which were ſet apart for y purpoſe. What ſhould the meaning of thys law be? The matter of other common veſſels & trumpets/was the ſame oftentimes which theirs was/the ſame forme/alſo & the other inſtrumens and hookes/ and trumpets hable to ſerue for the vſes of ſweeping and ſhaving.

Exod.30.29.

Numb.10.2.

sounding. &c. as well as those of the temple/ and as those which were set apart/ wherfore nought let these then as well be vsed in the temple as others? For why/ because the Lord would by these rudiments and pedagogie teache/ that he would haue nothing brought into the church/ but that which he had appointed/ no not although they seemed in the iudgement of men/ as good as those things which God him selfe had placed there. Which thing is much more to be obserued in this matter/ seeing that the homilies red (be they neuer so learned and pithye) neyther the Apochrypha/ are to be compared either in goodnes within themselues/ eyther in fruite or in effect towardes the hearer/ with the authenticall scriptures of God. Now/ if a man will say that the homilies do explane & lay open the scriptures/ I answer that the word of God also is plain and easy to be vnderstanded/ and such as giueth vnderstanding to idiotes & to the simple. And if there be hardnes in them/ yet the promise of the assistance of Gods spirite/ that God hath giuen to the reading of the scriptures in the church/ which he hath not giuen to homilies/ or to the Apochrypha/ will be able to weigh with the hardnes/ and to ouercome it/ so that there shall easily appeare greater profit to come vnto ỹ church by reading of the scriptures/ then by reading of homilies.

Psal.19.7. Prou.1.4.

We vse this/ the policy of the church of God in times past is to be followed herein/ that for the expounding of darker places/ places of more easines ought to be ioyned together/ as in ỹ persecutiõ of Antiochus/ where they could not haue the commodity of preaching/ the Iewes vsed appoynt at their meetings alwayes a peece of the law to be red/ & with all a peece of the prophets which expounded ỹ peece of the lawe/ rather then to bring in interpretations of men to be red. And because I am entred into that matter/ heere cometh to be considered the practise also of the church both before our sauior Christes comming/ and after/ that when the churches met together/ there is nothing mentioned but the reading of ỹ scriptures/ for so is the Lyturgie described in the Actes. And it is not to be thought/ but that they had those which made expositiõs of the law and the prophets. And beside that/ they had Onkelos the Caldey paraphrast/ vothe Galatine/ & Rabby Moses (surnamed Maymon) writte/ that Jonathan an nother of the Caldey paraphrasts flourished in oure sauior Christes time/ whose writings and paraphrases vpon the scryptures/ are esteemed comparable in that kinde of paraphrasticall writing/ with any which hath laboured that wayes. And if any mennes writtings were to be red in the church/ those paraphrases which in explanyng ỹ scrypture/ go least from it/ and which kepe not only the numbre of sentences/ but almost the very numbre of words/ were of all most fitte to be red in the churche. Seeing therfore (I say) the church of God then abstained from such interpretations in the church/ and contented it selfe with the scryptures/ it can not be but a moste dangerous attempt/ to bring any thyng into the church to be red beside the word of God. This practise continued still in the churches of God after the apostles times/ as may apeare by the second Apologie of Iustin Martyr/ which sheweth that their manner was to read in the church the monuments of the prophets and of the apostles/ and if they had red any thyng else/ it is to be supposed that he would haue set it downe/ considering that his purpose there/ is to shewe the whole order which was vsed in their churches then. The same may appeare in the first Homilye of Origene vpon Exodus/ and vpon the Iudges. And as for M. Bucers authoritye/ I haue shewed before how it ought to be weyghed/ & heere also it is suspitious: for that it is layd that his aduise was/ when the lord should blesse the realme with moe learned preachers/ that then order should be taken to make more homilyes/ which should be red in the church vnto the people: As if M. Bucer dyd not know/ that there were then learned preachers enough in the realme/ which were able to make homilies/ so many as the volume of them might easily haue exceeded the volume of the Bible/ & the multytude

of homilyes ſhould haue done ſo much good. And if the authority of M. Bucer beare ſo great a ſway with M. Doctor, that vpon hys credite only ſet without other ſcripture or reaſon, or examples of the Churches primitiue, as thoſe whych are now, he dare thruſt into the church homilies, then the authorities of the moſt ancient & beſt counceils ought to haue ben conſidered, whych haue geuen charge, that nothyng ſhould be red in the church, but only the canonicall ſcriptures. For it was decreed in the counceil of Laodicea, that nothyng ſhuld be red in the church, but the canonicall bokes of the olde and newe teſtament, and reckeneth vp what they be. Afterward as corruptions grew in the church, it was permitted that homilies myght be red by the deacon, when the miniſter was ſicke, and could not preach, and it was alſo in an other counceil of Cartiage permitted, that the martyrs liues might be red in the church. But beſides the euill ſucceſſe that thoſe decrees had (vnder pretence wherof the popiſhe legende and Gregories homilies, &c. crept in) that vſe and cuſtome was controlled by other counceils, as may appeare by the counceil of Colen, albeit otherwyſe popiſhe. And truely if there were nothyng elſe but thys conſideration, that the bringing in of the reading of Martyrs liues into the church, and of the homilies of auncient fathers, hath not only by thys meanes juſtled the Bible out, but alſo thruſt it cleane out of the church, or into a corner where it was not redde nor ſeene, it ought to teach all men to be ware of placing any writyng or worke of men in the church of God, be they neuer ſo well learned, as long as the worlde ſhould endure.

59. can. concil. Laod. Tom. 1. concil. Conc. Valenſe. 1. Tom.

4. Tom. concil. 6. c. concil. Colon. parte. 2.

And if any man obiect, that by thys meanes alſo is ſhut out of the churche the forme of ordinary prayers to be ſayd: I ſay the caſe is nothyng like, for when we pray we can not vſe the wordes of the ſcripture, as they order hy lie in the text. But for ſo muche as the churche prayeth for diuers thyngs neceſſarye for it, the whych are not contained in one or two places of the ſcripture, and that alſo there are ſome thyngs whych we haue nede of, wherein there is no expreſſe prayer in the ſcripture: it is needefull, that there be a forme of prayer deuiſed out of the ſcripture, whych the church may vſe when it meeteth, as the occaſion of the time bothe require, whych neceſſity can not be by no meanes alledged in the reading of Homilies or Apocryphа. Wherevpon appeareth that it is not ſo well ordained in the churche of Englande, where bothe Homilies and Apocryphа are red, eſpecially when as diuers chapters of the bookes called Apocryphа, are lyfted vp ſo high, that they are ſometime appointed for extraordinary leſſons vpon feaſted dayes, wherin the greateſt aſſemblies be made, and ſome of the chapters of the canonicall ſcripture (as certen chapters of the Apocalipſe) quite left oute and not red at all.

Vnto the two next ſections I haue anſwered before, where I haue entreated of holy dayes, and of kneeling at the Communion, it followeth to ſpeake vnto the ſection contained in the. 183. and. 184. pages.

ALthough it will be hard for you to proue that thys worde (prieſt) commeth of the Greke word (preſbyteros) yet that is not the matter, but the caſe ſtandeth in thys, that for ſo much as the common and vſuall ſpeach of England is, to note by the word (prieſt) not a miniſter of the goſpel, but a ſacrificer (which the miniſter of the goſpell is not) therefore we ought not to call the miniſters of the goſpell (prieſts) and that thys is the Engliſhe ſpeache, it appeareth by all the Engliſh tranſlations, whych tranſlate alwayes (hiereis) whych were ſacrificers (prieſts) and do not of the other ſyde (for any that euer I red) tranſlate preſbyteron, a prieſt. Seeing therfore a prieſt whych hath and in our tonge, bothe ſignifye both by the papiſtes iudgement in reſpect of their abhominable maſſe, and alſo by

the

the iudgement of the protestant in respect of the beasts whych were offered in the law/a sacrificing office (whych the minister of the gospell neyther dothe nor can execute) it is manifest/that it can not be whythout great offence so vsed.

The next three sections I haue before answered/wher I haue spoken of the abuses in baptisme/crossing/and interrogatories/it foloweth to speake vnto the section contained in.194.195.&.196.pa.

IF it be M.Bucers iudgement whych is alledged herre for the ring/I see that sometimes Homere sleapeth. For first of all I haue shewed/that it is not lawfull to institute new signes and sacraments/ and then it is dangerous to doe it/ especially in this whych confirmeth the false and popysh opinion of a sacrament/ as is alledged by the admonition. And thirdly/to make suche fonde allegories of the laying downe of the money/of the roundnes of the ring/and of the mystery of the fourth finger/is (let me speake it whyth hys good leaue) very ridiculous and farre vnlike hym selfe. And fourthly/that he will haue the minister to preach vpon theis toyes/surely is lamyeth not of the learning and sharpnes of the iudgement of M.Bucer. And whereas M.doctor/vpon that S.Peter willeth the husbands to geue honor to their wiues/would approue this manner of speach in matrimony (whych my body I thee worshyp) he must vnderstand that it is one thing whyth vs to worshyp/and an other thing to honor. For we honor men whych we do not worshyp/ and besides that S.Peter speaketh of the honor of the myndc/ wherby the husband should be moued to beare whyth the infirmities of his wife/& therfore it is vnfitly alleaged/to proue that he may worshyp her whyth his body.

As for the receiuing of the Communion when they be married / that it is not to be suffered (onles there be a generall receiuing) I haue before at large declared/and as for the reason that is fathered of M.Bucer/(whych is/that those that be Christians/maye not be ioyned in maryage/but in Christe.) It is verye slender and cold/as if the sacrament of the supper were instituted to declare any such thyng/ or they could not declare their ioyning togither in Christ by no meanes/but by receyuing the supper of the Lorde.

To the next section in the.197.page.

TEll me M.doctor why there should be any such confirmation in the church/ being brought in by the fained Decretall Epistles of the Popes/and no one tittle therof being once found in the scripture/ and seeing that it hath bene so horribly abused/and not necessary/ why ought it not to be vtterly abolyshed: and thirdly/thys confirmation hath very dangerous poynts in it. The first steppe of popery in thys confirmation/is the laying on of handes vpon the head of the childe/ wherby the opinion of it/ that it is a sacrament is confirmed / especially when as the prayer dothe saye/ that it is done according to the example of the Apostles/ whych is a manifest vntruthe/and taken in deede from the papish confirmation. The seconde is/for that the bysshop (as he is called) must be the only minister of it/wherby the popishe opinion whych esteemeth it aboue baptisme is confirmed. For whilest baptisme may be ministred of the minister/ and not cõfirmation/but only of the bysshop/there is great cause of suspition geuen to thinke/that baptisme is not so precious a thing as confirmation: seeing thys was one of the principall reasons/wherby that wicked opinion was established in popery. I do not here speake of the inconuenience/that we are constrained whith charges/to bryng their childe[n] oftentimes halfe a score miles for that (whych if it were needful) might be as well done at home in their owne parishes. The thirde is/for that in the allegation of the seconde cause of the vsing of the confirmation/ the booke sayeth/ that by the

imposition

impoſition of handes and prayer/ the chyldren may receyue ſtrengthe and defence agaynſt all temptations/ whereas there is no promyſe/ that by the layeng on of handes vpon chyldren/ any ſuche gyfte ſhall be geuen/ and it maintaineth the popyſhe diſtinction/ that the ſpirite of God is geuen at baptiſme bute the reſidue of fyuues/ and in confirmation vnto ſtrength/ the whych very worde (ſtrength) the booke alledgeth/ and all thys M. Doctor confuteth by callyng of the authoris of the admonition peeuiſh and arrogant.

Lomb. lib. 4. Dauid. 7.

To the next ſection contained in the. 198. 199. 200. 201. pages.

LAſt M. Doctor (as hys common ſaluyon is when the corruption of enye thyng is ſpoken agaynſt) ſay that we condemne buryall/ I would haue hym vnderſtand/ that we hold that the body muſt be honeſtly and comely buried/ and that it is meete/ that for that cauſe ſome reaſonable number of thoſe whych be the frends and neyghboris about/ ſhould accompany the corpes to the place of buryall. We hold it alſo lawfull to lament the dead/ and if the dignity of the perſone ſo require/ we thynke it not vnlawfull/ vſe ſome pray about ꝧ burial/ wherby that may appeare/ but yet ſo/ that there be a meaſure kepte bothe in the weepyng and in the charges/ conſydering that whereas immoderate eyther weepyng or pompe was neuer/ no not in the tyme of the lawe allowed/ muche in the tyme of the goſpell/ all that is not lawfull/ whych was permitted in the time of the law. For vnto the people of God vnder the law/ weepyng was by ſo much more permitted vnto them/ then vnto vs/ by howe muche they had not ſo cleare a reuelation and plaine lyght of the reſurrection as we haue/ whych was ꝧ cauſe alſo why it was lawfull for them to bee more coſt in the embawmyng of the dead/ thereby to nouryſhe and to helpe their hope touchyng the reſurrection/ whereof we haue a greater pledge by the reſurrection of our ſauyor Chriſt/ then they had. Howe for thys thyngs whych the admonition ſudeth fault wyth/ and thereof bryngeth reaſon/ M. Doctor of hys bare credite wythout any reaſon or ſcripture/ or any thyng elſe/ commendeth them vnto vs/ ꝧ ſayeth they be good. And thys you ſhall marke to be M. doctors ſymple ſlyght throughoute hys booke/ that when he hath no coloure of ſcripture/ nor of reaſon/ no name nor title of doctor/ the to make vp ſome thyng/ he varyeth hys affirmation by all the figures he can/ as in ſayeng ſimplye that it is ſo/ and then in aſkyng whether it be not ſo/ and after in aſkyng whether there is any other man will thynke that it is not ſo/ as if he wouldde make vs beleeue/ that he ſeeketh vs pyurs hindes of meates/ becauſe he bryngeth the ſame in pyurs pyllers. For beſydes theſe reaſons/ he hathe no reaſon/ eyther to proue that it is meete to haue preſcript forme of ſeruice for the dead/ or that the miniſter ſhould be drawne to thys charge. Surely if the order be ſo good and conuenient/ it hath met wyth a very barren patron/ whych can ſay nothyng for it. And although there be enough ſayd by the admonition/ yet becauſe thys bold and hardy ſpeache is enough to lead the ſimpler away/ ꝧ to make them thynke that M. doctor hathe a good cauſe/ therfore I will alſo ſay ſomethyng of theſe rites of buryal.

And firſt of all/ as thys almoſt is a generall fault in them all/ ꝧ they maintayne in the mindes of the ignorant the opinion of prayng for the dead: ſo is thys alſo a nother general fault/ ꝧ theſe ceremonyes are taken vp wyout any example/ either of the churches vnder the law/ or of the pureſt churches vnder the goſpel/ that is/ of the churches in the apoſtles times. For when the ſcripture deſcribeth the ceremonies or rites of buryall amongſte the people of God ſo diligently/ that it maketh mention of the ſmalleſt thyngs/ there is no doubte but the holy Ghoſte doth therby ſhew vs a paterne/ whereunto we ſhould alſo frame oure buryalles. And therfore for ſo much as neyther the church vnder the law nor vnder the goſpell/ when it was in the greateſt puritye/ dyd euer vſe any preſcript forme of ſeruice

vice in the burpall of theyr dead/it coulde not be but daungerous/to take vp any
such custome/& in the tyme of the lawe it was not only not vsed/ but vtterly for-
bidden. For when the law did forbyd that the preist should not be at the burpall/ Leui.21.1.11.
which ought to say or concreue the prayers there/it is cleare & the Iewes might
not haue any such prescripe form. And yet they had most nede of it/for the caules
of obscure knowledge/& weaker fayth before alledged. Againe/by thys meanes a
newe charge is layd vpon the minister/and a taking hym away from his necessa-
ry duetie of feeding and gouerning the flocke / which being so great as a mar-
uelious diligence will scarcely ouercome/ought not to be made greater by thys/
being a thyng so vnnecessary. The Admonition dothe not say that the Prayers
which are layd/are for the dead/but that they maintaine an opinion of prayer for
the deade in the hearres of the simple/ and that they declare manifestly enoughe/
when they say that it may be partly gathered. &c.

For the mourning apparell/the admonition sayeth not simply it is euill be-
cause it is done of custome/but proueth that it is hypocritical oftentimes/ for that
it proceedeth not from any sadnes of minde/ which it dothe pretende/but wor-
neth only of custome/ there being vnder a mourning gowne of tentimes a merry heart.
And considering that where there is sorow in deede for the dead/ there it is very
hard for a man to kepe a measure that he do not lament too much: We ought not
to vse those meanes whereby we myght be further prouoked to sorow/ and so go
a great way beyonde the measure/which the apostle appointeth in mourning/ no 1.Thes.4.13.
more then it was well done of the Iewes in the gospell to prouoke weping & so- Math.9.23.
rowe for their deade by some dolefull noise or sounde of instrument/or then it was
lawfull for Mary Lazarus sister to goe to her brothers graue/thereby to set the Iohn.11.31.
print of her sorow deper in her minde. Being therefore if there be no sorow/it is
hypocritical to pretend it/and if there be/it is very dangerous to prouoke it/or to
carry the notes of remembrance of it/it appeareth that this vse of mourning apparel
were much better layed away then kept. And here M.doctor thyngs a litle kind-
nes of the authors of the admonition/ & sayth that they know it is very ancient/
whom before he denyeth to haue any knowledge of antiquity. In dede it is very
ancient/but M.doctor is afraid to shew the ancienty of it/for Cyp. and Aug. in- Cypr.4.serm.
uaigh vehemently agaynst it/condemnyng it as vnlawfull and vndecent. de mortalitate,
Aug.lib.1.de
consolat.mor-
tuorum.

Nowe touching the funerall sermons M.doctor taketh on/ & tryumpheth
marueilously/as though he had already gotten the victorye: but he that girdeth
hys harnes/should not boast as he that putteth it of. There is more matter then
peraduenture M.doctor is aware of/ & that which is set downe/he answeareth
not: as that it noysheth an opinion that the dead are the better for it/which wil
appeare in & there are none more desirous of funerall sermons/ then the papists/
which although they can not abide the doctrine which is preached/yet they will
haue suche sermons/ and those which will very seldome/or not at all/be at other
sermons/will not commonly misse one of these. Furthermore/for so much as the
minister is driuen oftentimes by this meanes to preach vpon a sodaine/the word
of God therby is negligently handled/ especially of those whose gyftes are not so
great/ as that they can prounde in so small time/and by thys negligent handlyng
of the word of God/it is brought into contempt.

Moreouer / considering that these funerall sermons are at the request of
riche men/and those which are in authoritye/and are very seldome at the burpall
of the poore/there is brought into the church(contrary to the word of God)an ac-
ceptation of persons/which ought not to be. For although the minister may giue
to one more honor then to an other/according as the callyng or degree requireth/
yet in hys ministery/& that which pertaineth vnto hys office/ he ought to shew
himselfe indifferent/and therfore preach as wel at the death of the poore/as of the
riche/and because he can not well do both/it is most conuenient to leaue both. If

to be that M. doctor wyll say/that it is good that notable and famous men shuld haue their commendation / to the ende that bothe the goodnes of God towarder them/myght be the better knowne/and others the soner drawne to followe theyr example: I graunt it is so/and the scripture bothe bothe approue it/and sheweth what meane is best to doe that by. For so we read that Jeremy the prophet com-
2.Chro.35.25 mended that godly and zealous prince Josias/ in writyng verses of hys deathe. He could haue as easely preached/but thys he thought the best way. So did also
2.Sa.1.17.ff. Dauid writte verses at the death of Saul/and Jonathan and Abner/in whych
2.Sa.3.33.ff. he commendeth their gyfts and graces wyych the Lord had bestowed vpon the. There were in deede of ancient time funerall orations/ as appeareth in Gregory Nazianzen/but they fauoured of the manner of Athens/where he was brought vp: where also thys custome of funerall orations was vsed / as may be seene in the second boke of Thucydides story by an oration of Pericles. And althoughe thys custome was not in Nazianzens time / so corrupt as afterwardes: yet the departing from the examples of the purer churches/gaue occasion of further corruption wyych ensued. And to say the truth/it was better vsed amongst the Athenians/then amongst the christians. For there it was merely ciuill/and the oration at the death of some notable personage/made/not by a minister/ but by an Orator appoynted therfore: wyych I thinke may well be done. And if M. doctor will say/that there myght be sermones/ although they be not mentioned neyther in the old testament nor in the new: I haue answered before/that seeing the holy ghost doth describe so diligently the least circumstances of burial/he would not haue omitted that/being the greatest. And let it be obserued/that thys deuise of mannes braine bryngeth forth the same frute that other do/ yt is/it vttereth quite away a necessary duety of the minister/ wyych is/ to comfort wyth the worde of God/the parties wyych be greued at the death of their frends/ that considering the sore is particular/he apply vnto it a particular plaister wyych is very seldome or neuer done/and yet a necessary duety/as of a good christian/so especially of the minister/wyych can best do it/and to whome it most appertaineth. And whereas M. doctor alleth/when there is a better time to speake of death and of mortality then at buryall/surely if it had ben so fit/the Prophets and apostles would neuer haue lost that opportunity/or let pas that occasion of aduancing and making effectuall their preaching. What if it be answered/that for as muche as oure lyfe is a continuall meditation of death/it is not saike to vse thys custome/ for that it tyeth our cogitation to so short a tyme as the tyme of buryall is/which ought to be extended to the whole course of our lyfe. But I answere/that it may be well done wythout any such funerall sermons when the minister taketh occasion of ỹ death of any wyych is lately departed/to speake of the vanity of ỹ life of man. Whether M. doctor lyketh the reformation or no/ so it is in the church where M. Caluin was pastor/ & hath ben for these many yeres. And although the Englishe church in Geneua had that in the boke of common prayer/yet (as I haue heard of those wyych were there present) it was not so vsed. And if it had bene/yet therby it is not proued that M. Caluin allowed of it. For wyth thynges wherin ther was no great and manifest disorder / M. Caluin vsed beare that wyych he lyked not of. And there being no papists in all the city/and al being well instructed/there was no such danger in a funerall sermon there/as is here amongst vs/ where there is many papists/and mo ignorant. I will say nothyng of the great abuse of those/ wyych hauing otherwyse to lyue on of the church/take nobles for euery such sermon/and sometime a mourning gowne/wyych causeth the papistes to open their mouthes wide/and to say/ that the marchandise of sermons is much dearer then of the masse: for that they might haue for a grote or six pence/and the sermon they cannot haue vnder a rounder sum. That must be remembred wyych I had almost forgotten/howe vntruely and slaunderously M. doctor sayth/that the authors of

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the admonition do compare ꝑ sermon wych a trentall or a masse. For whē I say in stead of the masse we haue the holy Communion/doe I compare/or lyken the communion to the masse: and yet this is M. doctors charitable collection/wych gathereth thynges wherin no man letteth fall. Touching the place of buryall/I haue spoken before. And although it be not to be misliked/that there should be a cōmon place to bury in/yet the places wych M. doctor poynteth vs vnto/proue the cleane contrary. For by the story of Abrahams place of buryall/it appeareth that the manner was that euery one was buryed in hys owne seuerall ground/as may appeare also by that that the euangelist sayth/ that there was a field bought to bury the strangers in/wherin had no place of their owne/wherin was also vsed sometimes in the churches vnder the gospell/as appeareth by the story of Theodoret/wych I haue before recited/& in the later end of a funeral oration/which Gregory Nazianzene made of the death of hys brother Cesarius. And so by this reason M. doctor wold haue euery one buryed in hys owne possession. Math. 27. 7.

To the next section I haue answeared before/ where I haue entreated of churchyng women/and of prayer/it foloweth to speake vnto that/in the. 205. and. 206. pa.

TO pas by the prophane prouerbe here vsed/which matcheth mad men & women/& children togither/most vnsemely for a D. of diuinity/especially handling diuine matters: for the singing of psalmes by course/and syde after syde/ although it be very auncient/yet it is not commendable/ and so much the more to be suspected/for that the deuil hath gone about to get it so great authority/partly by deriuing it from Ignatius time/and partly in making the world beleue/ that thys came from heauen/ and that the angels were heard to sing after thys sorte/ wych as it is a mere fable/ so is it confuted by hystoriographers/ wherof some ascribe the beggynning of thys to Damasus/ some other vnto Flauianus & Diodorus. Frō whēce so euer it came/it can not be good/considering that when it is graūted ꝑ all the people may praise God (as it is in singing of psalmes) there this ought not to be restrained vnto a few/& wher it is lawful both wt hart and voyce to sing the whole psalme/ there it is not mete ꝑ they should sing but the one halfe wyth their hart and voice/and the other with their hart only. For where they may both wyth hart and voice sing/there the hart is not enough. Therfore besides the incommodity wych commeth thys way/in that being tolled after thys sort/men can not vnderstande what is song/these other two inconueniences come of thys kynde of singing/and therfore is banyshed in all reformed churches. Socrat. 6. lib. 8. cap. Platina cap. Damas. Theodo. 2. lib. 24. cap.

Vnto two very good reasons wych the admonition vseth/to shewe the inconuenience of making curtesy/and stādyng at the name of Iesus/and at the gospell/rather then at other names of God/ and the rest of the scripture: wherof the one is/that it is against decencye and good order wych is broken by scraping of the feete/and the other ꝑ it may breede a dangerous opinion of the inequality either of the sonne of God with the other persons/or of the gospels & other scriptures/ M. doctor sayth ꝑ it is an indifferent thyng/ and neyther taketh away their reasons/nor setteth down any of hys own: thys is a slēder defence. And it is no malicious dealing/to note those faults wych are so generall & so open/ & yet notwithstanding vncorrected or vnreformed by those/by whom M. d. wold make vs beleue/ ꝑ the church is best gouerned. But I may you tel me/why do you cōdemn the seruing of two cures/ ꝑ alow the hauing of two benefices? If it be no fault to haue two benefices/how is it one to haue two cures? for ꝑ curate is better able to read hys seruice in. ij. places/thē the pastor to discharge his office in. ij. churches: As for ꝑ speche of ꝑ cathedral churches/either it is nothing/or els it is fals. For if he say ꝑ ther is either in al those cathedral churches one/or in euery of those. 12. churches one/which is able to cōfute papists. &c. what great thyng sayth he/which

sayeth no more of all these churches/then is to be found in one poore house of the vniuersity/whose rents are skarce three hundred pound by yeare: yea what hath he sayd of them whych was not to be founde in them euen in Queenes Maryes tyme/when there was yet some one almoste in euerye Churche/whych for feare dissembling/was able notwythstanding to confute the Papistes/Anabaptistes/Puritanes. And if he meane that in those.xij.houses/the worst of the Prebendaries are hable to defend the truth agaynst all Papists.&c.all men do know the vntruthe of it/so that although thys sentence be very doubtfully put furthe/yet how so euer it be taken/it is as M.Doctor hath rightly termed it/a mere brag. And yet I doubt not/and am well assured/that there be diuers godly learned men whych haue lyuings in those places/but for all that they cease not therefore to be dennes of loyterors and idle persones/whylest there are nourylshed there some whych serue for no profitable vse in the church (their offices being suche as bring no commoditye/but rather hurte/of whych numbre certen are whych the Admonition speaketh of in the.224.page:) some other which hauing charges in other places vnder the colour of their prebendes there/absent them selues from them:and that whych they spoyle and rauen in other places/there they spend and make good cheare with/and therfore not without good cause called dennes. Finally/there being nothyng there/whych might not be much better applied/and to the greater commodity of the churche/whylest they myght be turned into colledges/where yong men myght be brought vp in good learning/& made fitte for the seruice of the church and common wealthe/the vniuersities being not able to receyue that numbre of scholers/wherwyth their neede may be supplyed.

And where M.Doctor sayth/that that whych is spoken of the Queenes maiestyes chappell/is worthy rather to be punyshed then confuted: if so be that these be abuses/the example of them in her maiesties chappell/can not be but most daungerous/whych with all humble submission and reuerence/I beseeche her maiesty duely to consider.

And as for the reasons which M.doctor bringeth to establishe them in the.225.page/as that they are necessary(whych he doth barely say)and that S.Aug. alloweth of a Deane/and that the authors of the Admonition are instruments of those whych desire the spoile of them/and that a man may as well speake agaynst vniuersities & colledges/as agaynst them/I haue answeared before/saying that it is to be feared/that colledges in vniuersities(if M.doctor may worke his which he goeth about)will shortly be in little better case/then those cathedral churches/whych not only by hys own example/but with might and maine/and al endeuor possyble/goeth about to fill and fraught them with Non residences, and suche as haue charges of churches in other places: whych do no good in the vniuersitye/and partly are such as can do none/only are pernicious examples of riotous feasting and making greate cheare/with the prayes and spoyles whych they bring out of the country to the great hurt of the vniuersity presently/and bitter ruine of it hereafter/onles spedy remedy be therfore prouided. And wher he sayth it is not material/although these deanes/vicedeanes/canons/petticanons/prebendaries.&c. come from the pope/it is as if he shoulde saye/that it skilleth not although they come out of the bottomles pit. For whatsoeuer commeth from the Pope which is Antichrist/commeth first from the deuill: and where he addeth hys condition(if it be good.&c.)in deede if of the egges of a cockatrice can be made holesome meate to feede with/or of a spiders webbe any cloth to couer with all/then also may the things that come from the Pope and the Deuill/be good/profitable/and necessary vnto the church. And where he sayeth that collegiate churches are of great auncientie/he proueth not the auncientie of the cathedrall churches/onles he proue that cathedrall and collegiate be all one. But I will not stricke with hym for so small a matter/& if our controuersy were of the names of these churches/

ches/and not of the matter/I could be content to graunt hys cause in this poynt as good as antiquitie without the word of God (which is nothing but rotennes) could make it. But for so much as those auncient collegiate churches were no more lyke vnto these which we haue now/ then thinges most vnlyke: our cathedrall churches haue not so much as thyn olde worne cloke of antiquity/to hide they? nakednes/and to keepe out the shoure. For the collegiate churches in times past were a senate Ecclesiasticall/ standing of godly learned mynisters & elders/ which gouerned and watched ouer that flocke which was in the citie or towne where suche churches were/ and for that in suche great cities and townes commonly there were the most learned pastors and auncientes/therefore the townes and villages rounde about in hard and difficult causes/ came and had their resolutions of they? doubtes at they? handes: euen as also the Lord commaunded in Deuteronomie/ that when there was any great matter in the countrey/ which the Leuites in matters pertayning to God/ and the Iudges in matters pertayning to the common wealth/could not discusse/that then they should come to Ierusalem/ where there was a great numbre of Priestes/ Leuites/ and learned Iudges/of whome they should haue their questions dissolued/and thys was the first vse of collegiate churches. Afterward the honor which the smaller churches gaue vnto them/in asking them counsell/ they tooke vnto them selues/ and that which they had by the curtesy and good will proceeding of a reuerent estimation of them/ they dyd not only take vnto them of right/ but also possessed them of all authority of hearing and determyning any matters at all. And in the ende they came to thys which they are now/ which is a company that haue strange names and strange offices/vnheard of of all the purer churches/ of whome the greatest good that wee can hope of is/that they doe no harme. For although there be dyuers which doe good/ yet in respect that they bee Deanes/ Prebendaries/ Canons/Petycanons.&c. for my part/I see no profite but hurte come to the church by them. Deut.17.8.9.

And where her sayeth they are rewarders of learning/ in deede then they should be/if they were conuerted vnto the mayntenance and bringing vp of schoolers/where now for the most part/they serue for fat morsels to fill (if it might be) the gredy appetites of those/which otherwyse haue enough to lyue with/ and for holes and dennes to keepe them in/ which eyther are vnworthy to be kept at the charge of the church/or else whose presence is necessary and dueti full in other places/and for the most part vnprofitable there.

Last of all/ whereas M. Doctor sayeth that we haue not to follow other churches/but rather other churches to follow vs/ I haue answeared before/thys only I adde/ that they were not counted only false Prophetes which taught corrupt doctrine/but those which made the people of God beleeue/that they were happy when they were not/and that their estate was very good/ when it was corrupt. Of the which kynde of false prophetes/Ieremy especially doth complayne. And therefore onles M. Doctor amend hys speach/& leane thys crying peace/peace/ all is well/when there are so many thinges out of order/and that not by the iudgement of y admonition & fauorers therof only/but euē of al which are not willingly blind/I say if he do not amend these speches/the crime of false prophesy will sit closer vnto him/thē he shalbe euer able to shake of/ in the terrible day of the lord. Ier.6.14. Ier.8.11.

The next section I haue answeared in the treatise of the archbyshops/it followeth to speake vnto the remnant of that section which is contayned in the.214.215.216.217.218.pages/for vnto a part therof which is comprehended in the.213. and a peece of the.214.page/

I haue answeared in the same treatise of the Archbyshops.

The places alledged by the Admonition to proue that mynisters of the church may not intermeddle with ciuill functions (one only excepted) are well and fitly alledged: and most of them vsed to that ende of sayntes / which if I should name / all would confesse / that they are such / as with whome M. Doctor is not worthy to be so much as spoken of the same day.

9. Luk. 60. 61 For the first place / if so be that the mynister ought rather to leaue necessary dueties of burying hys father / & saluting hys frends vndone / then that he should not accomplish hys ministery to the full: much more he ought not to take vpon hym those thinges / which are not only not necessary duelies / but as it shall appeare / doe in no case belong vnto hym. And although it may be applyed to all Christians / yet it doth most properly belong vnto the mynisters. And as for the other place of Luke / touching our sauyoure Christes refusall to deuide the inheritaunce betweene the brethren / it is moste aptly alledged to hys purpose. For although our sauioure Christe doth not there take away from men / authoritie to iudge / yet hee sheweth thereby sufficiently / that it belongeth not vnto the ministers of the worde / to intermeddle in the iudgement of cyuil causes. For our sauioure Christ framed that answere / hauing respect to the boundes of his calling. 12. Luke. 14.

For as he being a Minister of the Gospell / dyd all those things which were pertayning to hys mynistery: So by refusing thys office of iudgement in cyuill causes / he gaue to vnderstand that it did not appertayne vnto the compasse of that office / which he exercised / which was the ministery. And therefore it is altogether out of season that M. D. here alledgeth / that the Anabaptistes vse thys reason to proue that christians may not haue magistrates. For how doth thys follow / that because thys place of S. Luke proueth not / that we ought to haue no christian magistrates: that therefore it proueth not / that the minister should be no magistrate / as if there could bee no ciuill magistrates / vnlesse ministers of the worde were.

And the place which he alledgeth out of the learned man / doth not only not make any thing for hym / but doth quite ouerthrow hys cause. For he sayeth that our sauiour Christ dyd not refuse thys as a thing in it selfe vnlawfull / but because it dyd not agree with hys vocation. Now the vocation of our sauiour Christ / was to be a mynister of the gospell / therefore it doth not agree with the vocation of a mynister of the gospell to iudge or to entermeddle in cyuill gouernment. And if M. Doctor had bene so studious of M. Caluins workes / as by hys often allegation of hym / he would make the world beleue / he might haue * red in hym thys sentence cited for thys purpose / to proue that the ministers haue not to doe with ciuill things. Furthermore M. D. asketh what S. Paules place to the Romanes (where he willeth that he which hath an office / must waite of that office / he that teacheth of his teaching) maketh to thys purpose. Surely M. Doct. very much. Neither can there be a place more properly alledged / both for the very playnes of the words / & also for the circumstance of the place. For S. Paule speaketh there against those / which would ouerreach their callings / & hauing certeine callings / contented not themselues with them / but would haue an eye in euery mans boate / and would take more vpon them then they were able to doe / or the measure of their gifts would stretch vnto. And therefore sheweth / that as the body is best preserued when euery member thereof doth hys office / and destroyed when one member will take vpon it to do the office of an other: so the church is then best gouerned / when euery Ecclesiasticall person keepeth hym selfe within the limits of hys calling / not meddling with that which pertayneth vnto an other. But M. Doctor sayeth that the bysshoppe gouerneth as well by discipline as by preaching: so he doth. But I pray you by what discipline: what a reason is thys / he gouerneth by discipline / ergo, by ciuill discipline. You say in the next sen- 12. Rom. 7.

4. li. Inst. 11. cap.

tence

sence that the authors of the admonition either dote or dreame: But if these be your sharpe disputations/when you are awake: surely they are very blunt when you dreame. But I had rather iudge the best/that Maister Doctor was ouer watched.

The last place which is alledged by the admonition/is out of the epistle to Tim. where it sheweth/that for so much as the estate of a minister/is as that of a souldier/& therfore as the souldyer/to the end he myght the better please hys captaine/& doe hys seruice of warfare/quitteth all those things which he loueth/& whereof otherwyse he might haue care/and might enioy: euen so the mynister ought to dispatch hym selfe of all those things which may be any let to the office of hys mynistery/although he might otherwise lawfully vse the. And if so be for the perfourming of ỹ ministery to the full/he must quite those things which he may lawfully vse/how much more might the admonition conclude that he ought not to entangle himselfe with those things/which (out of the places of S. Luke/and to the Romaines) it had shewed to be vnlawfull for hym to meddle with? And although M. D. say the sentence be generall/yet it is particularly ment/and most properly of the myniters/which Maister Caluin teacheth M. Doctor in the same place/where he hath cited hys authoritie twise to no purpose. For what although M. Caluin doe not there apply in prescript wordes thys sentence to proue that myniters ought not to meddle with ciuill offices/ doth it follow therefore that thys place can not be vsed thereto? In saying that he ought to abstayne from all lets which may hinder his vocation & ministery/he doth consequently say/that he ought to abstayne from all ciuill offices. And if so be M. Doct. had bene so well red in the auncient doctors (as he would seeme) he might haue knowen that thys place is vsed of * Cyprian/to the same purpose that it is alledged heere. For Cyprian speaking against an elder which had taken vpon him to be executor to one which was dead/alledgeth thys place. To these reasons of the admonition/ may be added that which the admonition hath in the. 130. page/ that the regiment of the church is spirituall/and respecteth the conscience/ & therefore hath not to do with ciuill offices/which respect properly the common wealth/ and the outward godly honest/and quiet behauior. And therefore their meaning is/that as the ciuill gouernor doth vse such kinde of punishment as may bridle the outward man/& hold hym/that he dare not offende in the open breache of that godlynes/ honesty and quietnes which Saynt Paule commendeth vnto vs: so the Ecclesiasticall regyment doth vse that kynde of discipline/ whereby the conscience and inwarde man may bee kept in that willing obedyence vnto Gods commaundement touching a godlye honest and quyet lyfe. And to note the distinction of these regymentes ciuill and spirituall/ the place vnto the Thessalonyans is well alledged: for by the wordes (suche as rule ouer you in the Lord) the Apostle doth putte a difference betweene the ciuill and ecclesiasticall regymente. For albeit that godlye ciuill magistrates doe rule ouer vs in the Lorde/ yet Saynt Paule catexochen that is/ by excellencye/ ascribeth that vnto the Ecclesiasticall gouernours/ because that whereas the ciuill magistrate beside hys care for the saluation of the soules of hys people/is occupyed in procuring also the wealth and quyetnes of thys lyfe: the Ecclesiasticall gouernors haue all their whole care set vpon that only/which perteyneth to the lyfe to come. And to thys end also is alledged by the admonition/the place of Tim. wherein the apostle teacheth part of the ecclesiasticall discipline which the myniter may vse/ to consist in reprehensions and rebukes/ which must be tempered according as the estate and age of persons requires. Their meaning is not (as M. Doctor vntruely surmyseth) to shut out the ciuill magistrate/ or to debar hym of punishing the wicked/ but that it appertayneth not vnto the myniters to deale that wayes/ whose correction of faultes lyeth partly in reprehensions and admonitions/ which he speaketh.

2. Tim. 2. 4.

9. ep. 1. lib. 4.

1. Tim. 2. 2.

1. Thes. 5. 12.

reth of there/partly in excommunication/wherof is spoken before. Further touching the place of the Ephesians/ for so much as our sauior Christ as he is head of hys church / is the spirituall gouernor thereof/ it is meete that their gouernement which are appointed vnderneath hym/ as he is head / shoulde be likewise spirituall/as hys is. For as for the ciuill magistrate/although her be appointed of Christ (as he is God) in which respect there is none aboue Christ/ yet hee is not appointed of hym/in respect that he is head of the church/in regarde wherof/
1. Cor. 11. 3. God is aboue Christ/and as the apostle sayeth/the head of hym.

Now that I haue shewed that the places quoted by the admonition/are for ỹ moste part to the purpose of that they be quoted for/ I will adde a reason or two to thys pourpose/before I come to answer to those reasons which are brought by M. Doctor. Here I must desire the reader to remember (which I sayde before/ when I spake agaynst non residencie) the multitude & difficultie of those things which are required of the minister of the word of God. And with all I will leaue to the consyderation of euery one / the great infirmitie and weakenes which is in men/both the which consyderations set together/ it will easely appeare how vnmeete a thing it is/ that the minister shoulde haue any other charge layde vppon hym/ seeing that it being so waighty an office / as will require all the gyftes he hath/be they neuer so great/it must needes fall out/that so much as he doth in an other calling/so much he leaueth vndone in thys . And what the hand of man is able to reach herein/ it is to be considered in the apostles / whome if the office of the ministery dyd so wholy occupy and set a worke / that they could admyt no other charge with it/yea/ & were fayne to cast of that which they had / it is cleare that none of those which liue now/ can beside that function / admytte any other
6. Actes. 2. publyke calling . The story is knowen in the Actes / that the apostles euen during the tyme that they kept together at Ierusalem/and taught the church there/ were fayne/ that they might the better attend vnto preaching and praying / (by which two things S. Luke summarely setteth forth the office of the ministery) to geue ouer the charge of prouiding for the poore vnto others/because they were not able to doe both. Now for so much as the Apostles endued with such gyftes as none haue bene since / or shalbe hereafter/coulde not discharge together with the office of the minister that also of the deacon/ how should any man be founde/ that together with that office/ can discharge the office of a ciuill magistrate? And if the Apostles would not haue the office of a Deacon/which was ecclesiasticall/ and therefore of the same kynde with the ministery ioyned vnto it/how much lesse will they suffer that the ministery should be ioyned with a ciuill office/and therefore of an other kynde? For reason teacheth that there is an easyer mingling of those which are of one kynd/then of those which are of dyuers kyndes. Agayne/ how can we iustly reproue the papistes for the vse of both the swordes/spirituall/ and materiall / when as we are found in the same fault our selues ? And surely howsoeuer long custome hath caused it to seme/ yet in deede it is a very great and intollerable confusion / which may be the easelyer vnderstanded / if so be we set before our eyes/how vncomely and disordered it is/in the lyke/or rather in the very same case. For let vs imagine the Mayor or Bayliffe of a towne/ or the King or Emperor of the lande/to come into the pulpet/and make a sermon/afterwarde to minister the Sacramentes/ and from the Church to goe with the scepter in hys hand vnto the place of iudgement: who would not be amased to see this/and wonder at it/as at a straunge and monstrous sight? assuredly the selfe same deformity it is/when as the Minister of the word / is made a Iustice of peace/ of Quorum/a Commyssioner/an Earle/or any such lyke/to whome the iudgement of matters pertayning to the courte of the ciuill Magistrate is committed: especially seeing there are (God be praysed) of the Nobilitie and gentry of the realme/ that are able to discharge these offices much better/then these Ecclesiasticall persones

tones to whome they are committed. And if so be that there fall out any question at any tyme which is to be decided by the word of God / and wherein the aduise of the mynister is necessary / there the mynisters helpe / may / and ought to bee required. For thereof we haue not only an example in Esra / where the Princes in a matter of difficultie / came & asked the counsell of Esra / but we haue a playne commaundement in Moses by the Lord, who commaunded that the cause of periury should be heard before the Lord in the sanctuary / at the hearing whereof the high priest should be present / by which commaundement the Lord doth not (by bringing thys cause into the sanctuary) declare / that the iudgement thereof did appertayne vnto the Ecclesiasticall court / but because it being a matter which touched the glory of God very greatly / her would haue the Princes which were iudges there / to be the nearer touched / and the deeper affected with the glory of God / whereof they saw the sacrament before their eyes. Neyther is the high priest commaunded to be present to thys ende / that he should sitte as iudge of that matter / but that he might dissolue the difficulties / if any rose of the vnderstanding of the law / and that hee might pricke forward and stirre vp by admonition / the Princes to whome the iudgement appertayned / if so be he should see them colde & slacke to reuenge the iniury done vnto the Lorde. Which thing maye the better appeare / in y the handling of the matter / is there appointed not vnto the priestes / but vnto the iudges & princes only / and so lykewyse of matrimony and diuorse / although the iudgement thereof appertayne vnto the ciuill magistrate / yet the minister if there be any difficulty in knowing when it is a lawfull contract / & when the diuorse is lawfull / maye and ought to bee consulted with. Thus may the common wealth and church enioy both the wysedome & learning which is in the mynister / & things may bee done in that order which God hath appointed / without suche confounding and tombling of offices and iurisdictions together. For although Aristotles obeliscolychnion, and Platoes dorydrepanon, that is instruments seruing to two purposes / bee lawfull in offices of the common wealth / where things are inioyned and left in greater liberty to bee ordered at the iudgement and aduise of men / especially consydering that vpon the diuersitye of the formes of common wealthes / varietie of regiment may ryse: yet in the church of God where things are brought to a strayghter rule / and which is but one and vniforme / the same may not bee suffered. And yet euen those common wealth Philosophers which vse licence vpon occasion that two offices may meete in one man / holde that it is best and conuenientest / that euery one shoulde haue a particulare charge. For Aristotle sayeth that it is most agreeable to nature / that hen shoulde be pros hen, that is / one instrument to one vse. And Plato vseth the prouerbe medē heracleis pros duo, against those which wil take vpon them diuers vocations / and not content them selues with one / so that they make the meting of many functions in one man / to be a remedy only in extreme neede & pouerty of able men. And although both be vnlawfull / yet as the case standeth in our realme / it is more tollerable that the ciuill magistrate should doe the office of a minister / then that the minister should intermeddle with the function of the magistrate. For when the accounters shall be cast / it will fall out / that there are more sufficient & able men to serue in the common wealth of thys realme / then in the churche / and greater wante in the one then in the other. And if beyde thys / both authoritie of the word of God and light of reason / wee will looke vnto the practise of the church many yeares after the time of the Apostles / we shall finde that the church hath bene very carefull from time to time / that thys order should bee kept / that the ministers should not entangle them selues with any thing beside their ministery / and those thinges which the word of God doth necessarye put vpon them / lest the strength of their minde & of their body / being distracted into many thinges / they should be the lesse able to accomplishe their ministery vnto the full. Which

Esra. 9. 1.
Deu. 19. 17. 18.

Not Hercules hymselfe against two.

may also partly appeare by that which I haue alledged out of Cyprian / which will not permit them so much as to bee executors of a Testament. And in one of the Canons whiche are ascribed vnto the Apostles it is enioyned that they should not entangle them selues with worldly offices/but attend vpon their Ecclesiasticall affaires.

Can. Apost. 80.

Further / in the councell of Calcedon it was decreed / that none of the clearkes or clergie (as it termeth them) should receiue any charge of those which are vnder age / vnlesse they were suche as the lawes dyd necessarily cast vpon hym/which it calleth inexculable charges/ meaning by all lyklyhoode/ the wardshyp of hys brothers children or some suche thing. Where is also declared the cause of that decree to haue beene/ for that there were certeine ministers which were stewardes to noble men. And in the. 7. canon of the same councell it is decreed/ that none of the clergy should either goe to warfare as souldyers or captaynes/or should receiue any secular honors/and if they dyd/they should bee excommunicated or accursed. Now I come to M. Doctors argumentes/which he bringeth to establish thys disorder.

Tom. 4. con. Calced. can. 3.

And first he sayeth ministers of the word may not occupy them selues in worldly business/as to be marchants / husbandmen/ craftes men / and such like/ but they may exercise ciuill offices. Where first of all I perceiue M. Doctor is of thys minde/that the order of God is not to be broken for small gayne/or when a man must take great toyle of the body to breake it: but it may be broken with getting of honor/ and doing of those things which may be done with out toyle/ & with great commendation/there it is lawfull to breake it. In deede so the Poete (but in the person of an vniust and ambition man/) sayd: ei chre adicein, tyrannida decet hecca chre, that is. If a man must do vniustly/he must doe it to beare rule.

Secondarely I doe see that M. Doctor will not be shackled and hyndered from hys ministery by a paire of yron fetters/ but if he can get a payre of golden fetters/ he is contented to be hampered and entangled/from doing the office of ministery committed vnto hym. For onles these should be the causes which should moue hym to take the one/ and refuse the other/ verely I see none. For where as he sayth it is a helpe/& mayntenieth religion/in deede that is the reason of the papistes which M. Caluin confuteth in hys institution. And although it be good and necessary to punish vice and iniquity / by corporall punishmentes and by ciuill corrections: yet it doth no more follow that that should be done by y ministers/ then it followeth that for that preaching and ministring the sacramentes and excommunication are good and necessary/therefore the same is fitte to be executed by the ciuill magistrate. I graunt the ministers haue also to punyshe vice/ for as the ciuill magistrates punishe lyghter faultes with some penalty of money or losse of membre: so the churche and the minister especially with the church/ hath to punishe faultes by reprehensions and rebukes. And as the ciuill magistrate punisheth greater faultes by death: so the minister with other whiche haue interesse / hath with the swordes of excommunication power to kill those which be rebellious/& to cut them from the church / as the other doth from the common wealth. And if it be a helpe to the ministers office/ that he should meddle with ciuill punishmēts / why should it not be a helpe vnto the magistrates office/that he should excommunicate and other things pertayning to the ecclesiasticall discipline? And where as M. Doctor sayeth they may not be husbandmen/ crafts mē. &c. & yet may haue ciuil offices/ I thinke far otherwise/that although neither be lawfull /yet the one were more tollerable then the other. For seing after the ministery of the word/there is no calling vnder the sunne weighteyer/and which requireth greater exercise of the mynde/then the office of the magistrate/it is agaynst all reason to lay this heauy burthen vpon a man that is alreadye loden/ and hath as much as he is able to beare. It were more equall/if they will needes

4. li. cap. 11.

adde

ayde vnto the weyght of thys burthen / to lay some lyghter charge of exercising a handy craft / then to breake hys backe with the charge of a cyuill magistrate.

And whereas in the policy of M. Doctor it seneth a furtherance to the gospell to ioyne these together which was also the policy of the Idolaters / (as I haue before declared) in the wisedome of God it hath semed farre otherwyse / which I doubt not but therfore seperate the ministery from thys pompe / which is commendable in the cyuill magistrate / least the efficacy and power of the simplicitie of the word of God and of the mynistery should be obscured / whilest men would attribute the conuersion of soules vnto the gospell (vew vnto the worde and to the spirite of God) to these glorious shewes. And least whylest the mynyster haue the woorde in one hande / and the sword in the other / men should not be able to iudge so well in their consciences of the mighty operation of the worde of God in them. For they might doubt with them selues / whether the feare & outward shew of the mynister / carped some stroke with them in beleuing the word.

But M. Doctor sayeth / that cyuill offices are not to be counted worldly affayres / but heauenly and spirituall / it is so / and yet when they are compared with the ecclesiasticall offices / they may be called secular offices / for so much as they together with the care of religion / procure and prouide for the things whereby we may quietly and commodiously lyue here / where the ecclesiasticall offices are immediatly and only bent / to procure the glory of God and the saluation of men / and in that signification of heauenly & spirituall which you take / marchandyse / husbandry / and the handy craft be heauenly and spyrituall / although not in the same degree. All lawfull callinges came from God / & returne to hym agayne / that is / he is both author of them / and they ought to be referred to hys glory / so that if the mynister may exercise all thinges which be heauenly / and spirituall / you may as well bring hym downe to the plough / as promote hym to the courte. And whereas M. Doctor sayth that the office of a commissioner is ecclesiasticall / because it handleth ecclesiasticall causes / I meruayle that he is so ignorant / that he can not put a difference betweene geuing iudiciall sentences / and appointing bodely punishmentes (which are meere cyuill) and betweene the vnderstanding the truth of euery such cause according as the worde of God defyneth of it: which is a thing common as well vnto the magistrate as vnto the minister / and wherein the mynister because he ought to be most ready / ought (if neede be) counsaile with.

Another of Walker Doctors reasons is / that as kinges doe serue Christ by making lawes for hym / so byshoppes doe serue Christ by executing lawes for him. As though it pertayned not vnto the magistrates to execute lawes / as well as to make them / and as if the magistrate were not therefore called a speaking law / because by executing them / he doth cause the lawes after a fashion to speake. Thys is to deuide the stake of the magistrate / betweene hym / and the byshop / yea to gene the byshoppe the best part of it. For we know that with vs / the people be at making of the lawes / which may not meddle with the execution of them. And if M. Doctor say that he meaneth not hereby to shut the prince from executing the lawes / then as hys simplytude (when it is at the best) proueth nothing: so by thys meanes it halteth downe ryght / and is no simplitude. As for Elie and Samuell they are extraordinary examples / which may thereby appeare / for that both these offices first meeting in Melchisedech / & afterward in Moses / were by the commaundement of God seuered / when as the Lord toke from Moses (being so iuste & godly a man) the priesthode / & gaue it to Aaron / and to hys successors. And so / for so much as when the Lord would polishe hys church / & make it famous / & renowned in the world / he gaue thys order: It appeareth that he would haue this to be a perpetuall rule vnto his church. And by so much it is the clearer / for that ye Lord did not tary vntil Moses death / but toke the priesthode away frō

Moses/which was a man as able to execute both/ as eyther Elie/or Samuell. And thys may be also easely seene/for that in a maner alwayes/where there was any good and stayed estate of the churche/ these offices were mynistred by seuerall persons/and theimnot a were mingled/ when the estates were very ruinous and myserable. And if thys be a good reason to proue that mynisters may exercise ciuill offices/it is as good a reason to proue/that princes may preach/ and mynister the sacramentes. For if the mynisters may exercise ciuill offices/because Elie/and Samuell(being mynisters)did so:the Princes/and Iudges may preach the word/and mynister the sacramentes/because Elie and Samuell (being princes and iudges)dyd so. And so we see/how M. Doctor goingabout/ to defende one confusion/bringeth in an other.

As for Elias killing the false prophetes/ and our sauiour Christes whipping out of the temple/ it is straunge that Maister Doctor will alledge them/ as thinges to be followed/when he may as well teach/that we may call for fire from heauen/as Elias dyd/and being demaunded/ answere nothing/ as our sauiour dyd: as to follow these actions which are most singular/and extraordinary. And if these one/or two examples be enough to breake the order that God hath set/ by thys a man may proue/that the mynisters may be fyshers/and tent makers/because Peter/and Paule(being mynisters)dyd fyshe and make tents. And truely these are not so extraordinary/and from the generall rule/as the other be. And it was permitted in a councell/that rather then a mynister should haue two benefices/he might labor with hys handes/to supply hys want withall. When S. Paule willed Tim. that he should not receiue an accusation agaynst an elder/vnder two or three witnesses/he dyd commit nothing les/ then any ciuill office vnto hym. And M. Doctor hym selfe hath alledged it before/as a thing incident to the office of a byshop: and therefore he doth forget hymselfe ingratiously now/ that maketh thys a ciuill office.

Joh.21.3.
Act.18.3.

Tom.3.concil. Nicc.ca.15.

And doth M. Doctor thincke/that S. Paule made magistrates? Or is he of that iudgement/ that the church in the tyme of persecution/ may make ciuill officers? But it is true/that he that is once ouer the shoes/sticketh not to run ouer hys bootes.

And last of all to proue that byshoppes may haue prisons/ hee citeth Peter which punyshed Ananias/and Saphira with death. M. Doctor must vnderstand that thys was Ecclesiasticall power/and was done by vertue of that function/ which S. Paule calleth dynamin, which is one of those functions that the Lord placed in hys church for a tyme. But is thys a good argument/ because S. Peter punished with the word/therefore the mynister may punyshe with the sworde? And because S. Peter dyd so once/ therefore the byshop may doe so alway? & because S. Peter dyd that/which appertayneth to no ciuill magistrate/ and which no ciuill magistrate/by any meanes may/or can doe/therefore the mynister may doe that/which appertayneth vnto the ciuill magistrate? For if there had bene a ciuill magistrate/ the same could not haue punyshed thys fault of dissimulation/ which was not knowen/ nor declared it selfe by any outwarde action. So that if thys example proue any thing/ it proueth that the mynister may doe/ that no man may doe/but the Lord only/which is to punysh secrites that are hyd/ and vnknowne. If thys be ignorance/ it is very grosse/& if it be agaynst knowledge/it is more daungerous. I haue determyned with my selfe/ to leaue vnto M. Doctor hys outcries and declamations/and if I should haue vsed them/as often as he geueth occasion/there would be no end of writing. The Lord geue M. Doctor eyther better knowledge/or better conscience.

1.Cor.12.28.

Vnto M. Doctor/asking where it appeareth that pope Eugenius brought in prysons into the church/ as also vnto three or foure such like demaunds which he maketh in thys booke/ the authors of the Admonition answeare at once/that

thys/

thyng and the other are founde in Pantaleon and M. Wales Chronicles. Here I will take vp that/whych the bysshop of Salesbury hath in the last page of hys halfe sheete touching thys matter.

And first of all I wel agree/that he sayth/that to geue vnto Sathan (which is to excommunicate/and to correct an Ecclesiasticall person by reprehension/or putting hym out of the ministerye/if the case so require) is meere ecclesiasticall/ and not ciuill/and that those thynges ought to be done of the officers of ỹ church. Thys only I deny/that the ministers ought to meddle with ciuill offices. For proofe whereof/the B. alledgeth the example of Augustine/which as Possidonius wryteth/was troubled with the hearing & determining of causes. Wherin Possidonius sayeth nothyng/but that I willingly agree vnto. For the minister with the elders/ought bothe to heare/and determine of causes/but of suche causes/as pertaine vnto their knowledge/whereof I haue spoken before. And that Possidonius ment such causes as belonged vnto Augustin/as he was a minister/and not of ciuill affaires/it appeareth by that which he wryteth immediatly after/where he sayth. Being also consulted of/by certen in their worldly affaires/he wrote epistles to diuers/but he accompted of thys/as of compulsyon/ and restraint from hys better busynesse: wherby it appeareth/that S. Augustine medled not with those worldly affaires/further/then by waye of gyuing counsell/which is not vnlawful for a minister to do/as one friend vnto an other/ so that hys ministerye be not thereby hindered. And for the truthe of thys matter/that ministers ought not to meddle with ciuill affaires/I will appeale to no other/then to the bysshop hym selfe/who doothe affirme plainly the same/that the admonition heere affirmeth.

The bysshop of Sarum/in the defence of the Apologie/in the.5.part.4. chap.and.2. section.

And therfore I conclude/that for so much as bothe the holy scriptures doe teache/that ministers ought not to meddle with ciuill offices/and reason/and the practise of the church doe confirme it/that they ought to kepe themselues within the limites of the ministerye/and Ecclesiasticall functions/least whilest they breake forthe into the calling of a magistrate/in steade of shewing themselues episcopous, that is ouerseers/they be found to declare themselues allotriopiscopous, that is: busy bodyes/medling in thynges which belong not vnto them. And thus putting them in remembrance of that which they knowe well enoughe/ that they ought cosman sparten hen elachon, that is to say: studye to adorne that charge which they take in hande/and doe profesle/I leaue to speake any further of thys matter.

1.Pet.4.15.

Vnto the two next sections I haue spoken in that which hathe bene sayde touching excommunication/canons/and prebendaries.&c. and vnto that which is contained in the.216.and.217. I answere that I can not excuse couetous patrones of benefices/but couetous parsons and vicars be a great plague vnto thys church/and one of the principall causes of rude and ignorant people.

Likewise vnto the two next sections I haue answeared before/in speaking against the spirituall courts/which are now vsed/and vnto the next after that/in speaking of the ordayning of ministers. And vnto that which is contained in the later ende of the.234.and the beginning of the.235. I say that the church shall iudge of the apenes or vnaptnes of our reasons/and albeit we do finde fault with diuers thynges in the booke/yet we neyther oppugne as enemyes/nor are by the grace of God eyther Papistes/Anabaptistes/Atheistes/or Puritanes/as it pleaseth M. Doctor to call vs. And to the prayer against disturbers of the churche/ I say with all my heart. Amen.

Vnto the next section I haue answeared in the treatise of the apparell. And vnto the next after/in the treatise which declareth to whome it doth appertaine to make ceremonyes and orders of the church. And vnto the section contained in the.243.page/I say that M. Doctor being asked of. Dyonisius/answeareth of

garlike. For the authors of the admonition/defyring that it myght be as lawfull for them to publishe by Prynte their myndes/or to be heard dispute/or that theyr minde put in writyng/ myght be openly debated/ maister D. answeareth wyth Augustines sentence (whych he hath made the foote of hys song) nothing to the purpose of that whych they sayd/the performance of which promise/ we will notwythstanding wayte for.

Unto the section contayned in the.245.and.246.pages.

HEre maister Doctor/contrary to the protestation of the authors of the Admonition/whych declare that for the abuses/ and corruptions/ they dare not simply subscribe/sayth/that therfore they will not subscribe/because they are required by lawfull authoritye. Whych howe bothe presumptuous and vncharitable a iudgement it is/let all men iudge/especially vpon this matter whych hath bene declared. And where maister Doctor wold vpon the marginall note/prouse that we haue good discipline/because we haue good doctrine/ and therupon doth wonderfully tryumphe/he playeth as he of whome it is sayde/medeu labon crastei carteros, that is/hauyng gotten nothyng/holdeth it fast. For can M. doctor be so ignorant/that thys manner of speach (doctrine and discipline can not be seuered) is vsed for that/that they ought not to be seuered? when we say(folowyng S. Paule)that we can do nothyng against the truth/ doe we not meane that we ought to do nothyng/nor can do nothyng lawfully agaynst it? And do not al men knowe when we say that a man can not be separated from hys wyfe/ but for the cause of aduitery/that we meane he ought not/or he cannot lawfully? Therfore thys is/as (all men may see)a mere cauill/and triumph ouer hys owne shadow. There is no brag of suffering made by the authors of the admonition. The modesty wherwith he hath defended this cause/cā not be hidde. That he wold haue other men punished for well doing/ when he is not content that the open wrongs whych he doth/ should be once spoken of/ I haue shewed how vnreasonable it is.

Finally/as you exhorte vs to submit our selues to good order/ whych haue ben alwayes/and yet are ready to do:to leaue to be contentious/which neuer yet began:to ioyne wyth you in preachyng the word of God/which haue stopped our mouthes/and will not suffer vs to preache:so we exhorte you in Gods behalfe/ as you will once answere it before the iust iudge/that you will not wyllingly shut your eyes against the truthe/ that if the Lord vouchsafe to open it vnto you/you kicke not agaynst it. Where we pray you to take heede/that neyther the desire of keping your wealth and honor whych you are in/ nor the hope whych you maye haue of any further promotion/ nor yet the care of keeping your estimation/ by maintaining that whych you haue once set downe/ nor the sleighty suggestion of crafty & wily papists/do driue you to stomble against thys truthe of God/which toucheth the gouernement of hys churche/and the purging of those corruptions whych are amongste vs/ knowing that you can not stumble vpon the woorde of God/* but forthwith you run your selfe agaynst Christ whych is the rocke. And you knowe that he will not geue backe/ but breaketh all to fytters/ whatsoeuer he be that rusheth agaynst him. And if the matter heerein alledged/do not satisfy your then I desire euen before the same God/ that you confute it/ not by passyng ouer thyngs whych you can not answeare/ or by leauing both the words and the meaning of the booke/ and takyng your owne fansye to confute/ or by wrangling wyth the fault of the Prynte/or by carping at the translation/ when the wordes being changed/the sence remaineth/or by alledging that such a one/or such an other/was of thys or that iudgement/ as you for the most parte (hauing nothyng but hys bare name) haue done. (All whych thinges you haue committed in thyr bokes)but that you confute it by the authoritye of the woorde of God/by good and

1.Pet.2.8.
Luke.20.18.

sound

sound reasons/wholy and not by peecemeale. And if you bring the practise of the churches/we desire that it may be out of authorities which are exact/which are not counterfait/and which were in the best and purest times. And if you thinke that the credite of your doctorship or beautye/will beare out that which you can not answer your self/besides that * ecclicon omma, is neuer shut/ remember M. doctor/that light is come into the world/& men will not be deluded with nothing/ not abused with bisards. Neither let it embolden you (which peraduenture hath made you to presume the more in this boke) to write any thing vpon hope/ that no man dare answer it. For neither the Queenes maiesty/nor her honorable coū-cel/as we are perswaded/will deale so sharply with those whom they know to be faithfull & lawfull subiects/which may that all the treasures of Gods wisedom may be powred vpon them: neither haue we cause to thinke/but that as the euill opinion which is in part conceaued of vs/hathe growne vpon false & vntrue in-formations/which you and such other haue geuen (in crying in their eares/ † we be anabaptists/conspired with papists/puritanes/Donatists/bringers in of cō-fusion & anarchie/enemies to ciuil gouernment/and I knowe not what) euen so whē her maiesty & their honors shal vnderstand/how far we are from those wic-ked opinions/they will leaue that opinion of vs/and rather esteme of vs by that we haue preached/taught/ and now write/ then that which other men report of vs/being things which we neuer taught/spake/or so much dreamed of.

* The reuen-ging eye.

† Vnto master Doctors censures vpon the additions/ detractions/and alterations of bothe the partes of the admonition.

BEsides that oftentimes M. Doctor bothe accounte the expositions and ex-planations/corrections/he leaueth vs somewhat the les hope/that he will cor-rect hys errors/ for that he pursueth the authors of the admonition so harde/ correcting their very final and fewe slips which they haue made/calling hys sin-gulare modestye/ and commendable humility amongste other reproches/ bablyng and inconstancye/ when it is oure profession euery day to learne better thynges. For vnto what ende should we liue/if time/if experience/ if reading/if musing/ if conference should teache vs nothyng? And therefore/when thynges are pun-ted againe/it is good and prayse worthy/ to polish those things which are some-what rude/ to mitigate those things which are to sharpe/ to make plaine/ and to geue lighte to those things which seeme darker/ and to correcte that which is a misse. I thinke M. Doctor shoulde not be ignorante/ that wise men haue their deuteras phrontidas, their seconde counsels/ and those alle wyser and better then their first/as that sentence doth declare. I will therfore say no more hereof/but admonishe M. Doctor that he receiue more louingly those which correcte them selues/seing that the best defence to hys booke must be/ not a correction here and there/but a cleane blotting and striking out/not an amending/but a new making almoste of hys whole booke. Other matter in hys censures/he hath almost none at all worthe the answearing/ sauing that he hathe a place or two which touch the matters before entreated of. For whereas he accuseth the authors of the ad-monition in the first leafe/as though they should condemne Doctors and bache-lers of diuinitie/ and so bring in confusion of degrees/ he vpon the .5. leafe/ con-fesseth that they allowe of a Doctor. Although he that taketh away degrees of Doctor or Bachelor of Diuinitie/ bothe not bring in confusion/ nor taketh not away all degrees of schooles/ especially seeing they are nowe made bare names without any offices/ and oftentimes they are admitted to these degrees/ which neyther can/nor will teache.

Vnto the seconde leafe of the addition of the second parte of the admonitiō/master D. saith/that because the third to Titus maketh not against reading/

therfore.

therfore it maketh not against reading ministers/ that is/ ministers that can doe nothyng but reade.

And whereas he would picke out a contradiction in the wordes of the admonition/ because they say bare reading/ is but bare leading/ the discorde is in hys eares/ not in their wordes. For when they sayde it was no leading/ they meant suche leeding as could saue them/ and so in calling it bare reading/ they note that there is not enough in that/ to keepe them from famishment. And in deede/ vnles the Lord worke miraculously and extraordinarily (whych is not to be loked for of vs) the bare reading of the scriptures wythout the preachyng/ can not deliuer so much as one poore sherpe from destruction/ and from the wolfe. And if some haue ben conuerted wonderfully/ yet M. doctor should remember that potamos oue aei axinas pherei, that is. The water doth not alway beare iron.

And vpon the thirde leafe/ where he geueth instance in the Apocalypse of the worde (priest) to be taken otherwyse/ then for the Leuiticall priesthode/ and priesthode of our sauioure Christe. Whether M. can not be ignorant/ that the admonition speaketh of those whych be priests in deede/ & properly/ and not by those whych are priests by a Metaphore and borowed speeche. And whereas he desyreth to learne where the word (priest) is taken in euill parte in all the new Testament. Although all men see how he asketh thys question of no minde to learne: yet if he will learne (as he sayeth) he shall finde that in the actes of the apostles/ it is taken diuers times in euill parte. For seeing that the office and function of ton ierecon, that is/ of priests/ was (after our sauior Christes ascencion) naught and vngodly: The name wherby they were called/ whych dyd exercise that vngodly function/ can not be otherwyse taken/ then in the euill parte.

M. Doctor vpon the. 5. leafe/ citeth M. Caluins authority/ to proue that the laying on of the handes vpon yong children/ and the Confirmation whych is here vsed/ is good. In the whych place/ although he allowed a kinde of Confirmation/ yet he doth not commende that whych we haue. For he doothe plainly reproue Ierom/ for saying that it came from the apostles/ whych notwithstanding the Confirmation whych vs doothe affirme. Beyders that/ there are other abuses whych I haue noted there/ whych M. Caluin doth not by any word allow. He alloweth in deede of a putting on of handes of the children/ when they come oute of their childehode/ or begin to be yong men/ but as well as he doth allow of it/ he was one of those whych did thinke it oute of the churche/ where he was pastor. And so he alloweth of it/ that he bringeth (in the first section of the same chapter) a strong reason to abolyshe it. Where he asketh/ what the imposition of handes should do now/ seeing that the geuing of the giftes of the holy ghost by that ceremony is ceased. Therfore/ seeing that we haue M. Caluins reason against thys imposition of handes/ hys name ought not to be preiudiciall vnto vs: especially/ seeing that we haue experience of great inconueniences whych come by it/ whych M. Caluin could not haue/ that thyng being not in vse in that church where he lyued. Whych inconuenience in thyngs whych are not necessary/ ought to be a iust cause of abolyshing of them. And thys is not my iudgement only/ but the iudgement of the churches of Heluetia/ Berne/ Tigurine/ Geneua/ Scotlande/ and diuers others/ as appeareth in the. 19. chapter of their confession.

Vpon the. 6. leafe/ M. Doctor sayth that the Pope taketh the swerd from Princes/ but our byshops take it at their handes/ and geuen of them: as thoughe challenge were not made agaynst the Pope/ for vsing the materiall sworde/ and not only for vsing it against the wil of y princes. For by that reason/ if Princes would put their swordes in hys hand/ as sometymes they haue done/ he myghte lawfully vse them. And whereas he sayeth/ that our church men meddle not with all ciuill causes/ or exercise all ciuill iurisdiction/ but suche as helpeth to discipline/ and the good gouernment of the church and the state: What sayth he/ that is not

truely

truely sayd of any ciuill magistrate in the realme? for no one dothe meddle in all causes. And further/ I wouldo gladly knowe what ciuill iurisdiction is in thys realme/ whych helpeth not vnto the good gouernment of thys church/ and state. For if they meddle wyth all that/ there is none whych they haue not to do with.

Vpon the. 7. leafe/ he sayth/ that he knoweth not the meaning of the admonition/ when it proueth that the gouernment of the church is spirituall/ their meaning is plaine enoughe/ and I haue declared it more at large to be/ not only that our sauyor Christ ruleth by hys spirite in the hearts of hys elect (besides whych gouernment M. doctor seemeth to know none.) But that there is also spirituall gouernment/ whych is in the whole church visible/ & to be vsed/ exercised by those/ whome God hath appoynted in hys stead/ called spirituall/ because where as the ciuill gouernment vseth the sword/ thys vseth the word: and where the ciuill gouernor addresseth hymselfe vnto the bodye/ and hathe that for speciall matter to worke on/ the spirituall gouernors be occupied in reforming the minde/ and subduing that wyth those punishments and corrections/ whych God hath appoynted for that purpose. Whych signification of spirituall gouernment/ M. Caluine doth speake of in bothe the places alledged by M. doctor: and especially in the later/ vnto whom the admonition sent the reader/ not therby to giue more waight vnto the truth/ but that he myght haue there a plainer/ and fuller vnderstanding of that whych it meant/ and could not for that brefnes and shortnes whych it followeth throughout/ vtter at large. Wherby it is manifest/ that the admonition is so farre from shutting out eyther ciuill gouernment/ or externall gouernment in the church/ that it teacheth of an externall gouernment whych M. doctor seemeth not to haue heard of/ albeit there be nothing eyther more common in the scryptures/ or Ecclesiasticall wryters.

Vpon the. 8. leafe/ M. doctor sayth he seeth nothyng/ howe the place of the Ephesians maketh any thing against this maner of speach of the bishop (receiue the holy ghost) and yet it maketh thus much/ that for as much as the apostles did vse to pray that the grace of God might be geuen vnto men/ the bysshops shoulde not vse this manner of speache/ whych containeth the forme of a commaundement.

Vpon the. 9. leafe he hath sondry greeuous accusations and charges of disorder/ disobedience/ and contempt against those whych refuse the apparel/ and laboureth to persuade that they are great and weighty matters. But hys proofes were spent before.

As for answeare to the articles collected out of the admonition/ it is made in the Replie vnto M. Doctors boke/ where I haue shewed howe the admonition is misconstrued/ and taken otherwise/ then either it meaneth or speaketh/ whervnto I will referre the reader.

And albeit I haue shewed how vntrue it is/ that the admonition affirmeth that there is no church in England/ yet I can not pas by the secrete philosophy wherby M. doctor wolde proue/ that the authors of the admonition affirme it. For sayth he by ye rule of ye philosophie, Quod vix fit, non fit, that whych is skarce done/ is not done. I say this is secrete/ for it was neuer taughte/ neither in Academia, nor in Stoa, nor Lyceo. I haue red Quod fere fit, non fit, that whych is almost done/ is not done. But I neuer remembre any such rule/ as M. Doctor speaketh of.

And besides that in our tonge/ those thynges whych are sayde to be skarce/ are notwythstanding oftentimes supposed to be: As when a man sayth that there is skarce a man alme. &c. the scripture also vseth that phrase of speache/ of thynges whych are/ as when it sayth/ the iust man shal skarce be saued/ it doth not meane that iust men shall not be saued. The rest of that I haue answeared. 1. Pet. 4. 18.

And whereas he sayth that it is all one/ to say that the election of the minister must be made by the church/ and to say/ it must be made by the people: It is

a great ouersyghte to make the parte/ and whole all one/ seeing the people be but one parte of the churche/ and the minister and the other gouernoures are/ albeit not the greatest/ yet the principallest part. I graunt that sometimes a part is taken for the whole/ and so we do call sometimes the gouernors of the churche the churche/ and sometimes the people. But where the question is of the propertye of these speaches (the churche and the people) there all men that haue any iudgement/ can easely put a difference. The rest of those articles are answeared in the discourse of the booke. Beesydes that/ the faultes whych are found wyth the untrue gathering of them/ are not taken away by M. Doctor/ but only in confident and bolde asseuerations. And if I should say any thyng/ I should but repeate their wordes.

In the viewe of the second admonition/ M. Doctor dothe as it seemeth of purpose/ cull out those thynges whych he hath spoken on before/ and in repeatyng of them/ referreth hys reader vnto hys booke. Diuers other matters there are/ of great weight/ whych he speaketh not of/ if he doe approue them/ it had bene well he had signified hys liking: if he do not/ that he had confuted them. And if he trauailed so heauely of bryngyng forth of thys booke/ that it was as heauy a burden vnto him/ as Salomon sayth a fond word is vnto an vnwise man: he might haue taken day to answere it. Nowe by this slender answearing of it/ or rather not answearing at all/ but only asking howe thys and that is proued/ (where as being proued/ it is vnreproued of hym) he doth his cause more harme/ then he is aware of. For vnles hys proufes be ioyned wyth his expulsions/ imprisonments/ and with all that racket whych he maketh in Cambridge to the vttermost of that his authority will stretch vnto/ he may be well assured/ that their driuing out/ will draw in the truth/ and their imprisonment/ will set the truth at greater libertye/ and therby proue it selfe to be neither Papistry/ nor Anabaptistry/ Donatistry/ Catharisme/ nor any other heresy whych are by due correction repressed. But as for the truthe of God/ the more it is laden/ the straighter it standeth/ and y more it is kept vnder/ the more it enforceth it selfe to rise/ and will vndoubtedly gette vp/ howe great so euer the stone be/ whych is layd vpon it. And albeit he had no leasure to answere the matters whych required his answere/ yet he carpeth at by matters/ and asketh who are meant by the politicke Machevils.

What if they meane maister doctor/ and suche other/ whych vnder the pretence of pollicy/ would ouerthrowe the churche/ and that by those thynges whych haue scarce a shewe of policy/ and in deede ouerturne the policy and gouernmēt of the Lord. And I pray you tell me M. doctor who be those superpolis/ whych do contemne/ hate/ discourage/ and trumpe those whych execute the lawes of the realme/ of the which you speake in the. 88. page. And where you adde by and by/ that they enuy all men of great authority/ witte/ and policy/ I haue answeared thys speache before. And truely I thincke there is not in Mesheche/ so slaunderous a tounge to be found as thys is/ nor the Iuniper coales are not comparable wyth it. After he accuseth the admonition/ as if it condemned scholes and vniuersities wyth all manner degrees/ when it doth but inueigh against degrees giuen of custome/ rather then of ryghte/ rather by money/ then by merite of learning/ and when titles of doctorshyp be geuen to those whych haue not the office of a Doctor/ and oftentimes to those which can not do the office if they had it/ and when men do seeke vaine glory in them/ and suche lyke.

Psal. 120. 4. 5

For the repetition of Gloria patri. &c. I haue spoken sufficiently before: but what spirite is it/ that calleth this translation of the word battologeiete, (vse not vaine repetitions) a wrycked wrestling of S. Mathewes place in hys. vi. chapter. What rage is thys/ that curreth so sharpe/ knoweth he against whome/ and against the excellent learning/ and singuler pietye of howe many he speaketh? For thys is the translation of those learned/ and godlye men/ whych translated the

Bible/wheych is commonly called the Geneua Bible: and is thys a wycked wrestling? Admit it were not translated exactly/to the word of the Euangelist: is it therfore a wrestling/and a wicked wrestling? What (I will not say wicked/but) false conclusion/or doctrine can be grounded of this translation? And they that translate it thus/haue not only the authority of ỳ Lexicons to confirme their translation/wheych shew that thys word was taken by/in reproche of a foyth Poete called Battus, wheych vsed to repeat one thing many times: but they haue also the circumstance of the place to warrant it. For the reason wheych our sauior Christ vseth/to draw men from this fault leadeth to thys translation/and can not stand with that sense/which M. doctor setteth downe. For how hāg these together: you shall not babble many wordes wythout faithe. &c. because your heauenly father knoweth/what you haue nede of/before you aske? It is vnlike first/that our sauior Christ wold speake thus (babble not many wordes wout fayth. &c.) when as rather he would haue forbidden them to speake any one word without fayth. &c. For if he should speake thus/he shuld seme to haue alowed a prayer without fayth/so that it were not coctened in many wordes. And againe/it (as M. doctor fayth) this had bene the propolition/wheych our sauior Christ dissuaded from/ ỳ they should not babble many wordes wythout faith. &c. he would neuer haue added thys reason/(for your heauenly father knoweth. &c.) for neyther is he father vnto any such: And he wouldе rather haue layd as S. Iames sayeth/that they should be sure to receiue nothyng/because they aske not in faythe. Howe as thys reason can not stand wyth M. Doctors interpretation: so doth it wel agree with the translation of the Geneua Bible. For what could be more fitly layd to driue the disciples from thys vain repetition/then to say/that the heauenly father knoweth. &c. and that it is not wyth the Lord/as it is wyth men/that muste haue a thyng oftentymes spoken/or euer they can vnderstand it? Furthermore/what a reason is thys: We must repeat the Lordes prayer oftentimes/therfore we must repeate it oftentimes in halfe an houre/and one in the necke of an other? And if S. Paules place to the Thessalonians/(pray continually) be referred vnto the sayeng of the Lordes prayer (as M. doctor would beare vs in hande) then it is not lawfull for vs to vse any other wordes/then those wheych our sauior Christ vsed. But I could neuer yet learne/that those wordes binde vs of necessity/any more vnto the repetition of the Lordes prayer word for word/then vnto the repetition of any other godly prayer in the scripture. And I would be lothe to saye that it were simply necessary/to vse that iust nombre of wordes/and neyther more/nor les at any time/much les oftentimes in so small a space. For our sauior Christe doth not there geue a prescript forme of prayer/wher vnto he bindeth vs: but geueth vs a rule and squire to frame all our prayers by/as I haue before declared. I knowe it is necessary to pray/and to pray often. I knowe also that in so fewe wordes it is impossible for any man to frame so pithy a prayer: And I confes that the churche doth well in concluding their prayers wyth the Lordes prayer: but I stande vpon thys/that there is no necessitye layde vpon vs/to vse these verye wordes and no more/and especially that the place of S. Paule to the Thessalonians dothe least of all proue it. As for M. Doctors outcryes/he hathe so often worn our eares wyth them/and that wythout cause/that I thinke by this time/no man regardeth them. Chap. 1. 7.

A short Replie vnto M. Doctors briefe answere/wheych he maketh to certaine godly Admonitions and Exhortations/ wheych he calleth pamphletes.

WHere he sayeth the authors of the admonition are not punyshed/or their boke inhibited/for that it telleth of the faults in the church/or of ỳ synnes of men/but for ỳ it maintaineth false doctrine/and for that they preferred

a libell: For the doctrine/it appeareth by that whych is layd/what it is. And if he wold define what a libell were/it were easy to answere vnto the other poynt. If he meane because it was preferred wythout any name vnto it/howe will he answer vnto the exemple of the wryter of the Epistle vnto the Hebrues/whych was a singuler instrument/and did not subscribe hys Epistle/wherein notwithstanding/he sharply rebuketh diuers faultes amongst them. And yet the wryter to the Hebrues/was not the minister of Sathan. And if he call it a libel/because it vseth some sharper speaches/surely all men see that hys boke deserueth then to be called a Satyre/hauing for harte wordes/bitter/and for one/twentie. But in what respecte so euer he call it a libell/he accuseth not so much the authors of the admonition for preferring of it/as diuers of the honourable house of Parliament/whych dyd alowe it. Where as maister Doctor compareth vs wyth the Pharisees/and sayeth we doe all to be seene of men/and that we hold downe our heades in the streates/and straine at a gnatte/swalowing downe a Camell/because they are in all mennes knowledge/I will leaue it to them to iudge of the truthe of those thynges. Where he sayeth we seldome/or neuer laughe/it is not therefore that we thincke that it is not lawfull to laughe/but that the considerations of the calamities of other churches/and of the ruines of oures/wyth the heauy iudgements of the Lord whych hang ouer vs/ought to turne oure laughting into weeping/besides that a man may laugh/although he shew not his tethe. And so Ierome in effecte/answeareth in an epistle whych he wrote/where vpon occasion that certaine vsed the same accusation/that M. doctor doeth/he sayeth/because we do not laugh wyth open mouth/therfore we are counted sad.

And where he sayeth/we separate oure selues from all congregations/and are enemies to Princes/and that we wold seeme to be holyer then other/these and such lyke slaunders are answeared before. And if there be any that refuse to salute godly preachers/or spitte in any mannes face/or wythe the plague of God to light vpon them/or say that they be damned/we defende not/nor allowe of any such behauyor. And it is vnreasonable/that the fault of one/should be imputed to so many/and to those whych do as much mislyke of it/as M. doctor hymselfe. And what nerued M. Doctor to byd the authors of these exhortations to holde their handes? where doe they in a word/offer to strike? beside hys tonge is hys owne/and therfore he speaketh whatsoeuer he lysteth.

After M. Doctor confuteth hys owne shadowe. For the exhortation doth not require that the name of a brother should deliuer the authors of the admonition from punishment if they destroed it/but desireth that it myghte worke some moderation of the rigoure of it/and compassion to minister to their necessities in prison. He sayeth that the authors of the Admonition/take not them for their brethren/yes verely/although vnbrotherly handled/& for fathers to/and so dearly loue them/and reuerence them/vntil (whych we hope will not be) they shall manifestly for the vpholding of their owne kingdome and profite/seeke to haue Christe raigne ouer vs/in whome thys fatherhoode and brotherhode doth consiste.

I knowe not whether they haue bene conferred wyth or no/but I thynke the first reason whych they had to perswade them/was/that they shoulde goe to Newgate/whych is that/which the Exhortation complaineth of after/that they are first punished/before they be taught. And in thys behalfe M. doctor hath no cause to complaine as he doth. For if he will/he may learn or euer he go to prison. And as for the truth of the cause/and wresting and mangling of the scriptures/in most places where they are layd to mangle and wreste/and how he hath answered the request of the Exhortation/whych is: to confute the admonition by the scriptures/& how truely/aptly/& learnedly M. doctor hath behaued himself/in citing of the olde Councels/& Fathers: I leaue it to be esteemed/partly/ of those which,

I haue sayd/and partly/by the deeper consideration of those/ which because they can better iudge, may see further into M. Doctors faultes / and rashnes there I can. Although the truth is/ that I haue/ because I wolde not make a long booke/by heaping of one reprehension vpon an other/contented my selfe rather to trip/as it were/and to passe ouer with a light foote/the Heades / and Summes of things/then to number the faultes which are almost/as many as there are sentences in thys booke/more I am sure then there are pages.

ACcording to my promise made in my booke/ I haue here set down the iudgement of the later writers/concerning these matters in controuersy betweene vs. Wherein because I loue not to translate out of other mens workes/ wherebi I might make myne to grow: I haue kept thys moderation/ that I rather sette down all the writers/ not all their places/ that I could / not yet of euery singuler matter: but the chefest writers/and other of the cheefest poyntes/ or elle of those/ wherein they are alleadged against vs by M. Doctor/ and one only place of eche (as farre as I could iudge and choose out) most direct to that wherefore I haue alleaged it. For otherwyse if I would haue spoken of all the poyntes/and of the iudgement of all the writers/and gathered all the places that I could/ they woulde haue bene sufficient matter of an other booke as bigge/or rather bigger then thys. I must also admonish the Reader/that I haue forborne in certeine of these Titles/to set downe the iudgements of M. Beza/M. Bullinger and M. Gualter: because they are comprehended in the Confession of the Churches. And thus/partly vpon those sentences which I haue alleaged in thys booke/and partely vpon these Testimonies heere set downe: I leaue to the consyderation of all men/how truely/and iustly it is sayde/that the learned writers of these tymes (one or two onely excepted) are against vs.

1. That there ought now to be the same regiment of the Church/ which was in the Apostles tyme.

THe confession of the Heluetian/Tygurin/Berne/Geneua/Polonia/Hungary/and Scotland with others/in the.18.chapter/ speaking of the equality of the ministers sayth/that no man may iustly forbyd to returne to the old constitution of the church of God/and to restore it before the customs of men.

M. Caluin in hys Institutions.4.booke.3.chapter/and 8.section/speaking of the auncientes which dyd assist the pastor in euery church/sayth that reuerence teacheth/that that order was not for one age/& that thys office of gouernment is necessary to all ages. And in the.11.chapter/ and first section of the same booke sayth as much of Excommunication and other Ecclesiasticall censures.

Peter Martyr vpon the third to the Rom. teacheth that although the common wealth chaunge her gouernment/ yet the church alwayes kepeth hers still.

Bucer in hys first booke of the kingdome of Christ.15.chapter/lamentably that there were founde amongst those which are counted of the forwardest christians/ which woulde not haue the same discipyne vsed now / that was in the times of the Apostles/obiecting the differences of tymes/and of men.

2. That one minister ought not to haue any dominion ouer an other.

The forsayde Heluetian Confession.&c. in the fourteenth Chapter/sayeth that Christ dyd most seuerely prohibite vnto hys Apostles/& their successors/primacy/& dominion/& in the 18. Chap. sayth that equall power/& function/ is geuen vnto all the ministers of the church/& that from the beginning no one preferred him selfe to a nother/sauing only for order/ some one dyd call the together/ propounde the matters that were to be consulted of/& gathered the voyces.&c.

Musculus in hys Common places/ in the chap. of the offices of the mynisters of the worde/ sayeth that in the Apostolike church/ the ministers of the worde/ were none about an other/ nor subiect to any heade/ or president/ & misliketh the setting vp of any one in higher degree then an other. And further he sayth vpon the second chap. of the second Epistle to the Thessalonians/ that the honor of a byshop/ being taken from the rest of the mynisters/ and geuen to one/ was the first step to the papacie/ how so euer in other places he speaketh otherwyse.

3. That the election of mynisters pertayneth not to one man.

The fore sayd Heluetian Confession. &c. in the. 18. Chapter sayth that the mynisters ought to be chosen of the church/ or by those which are lawfully deputed of the church/ and afterward ordayned with publike prayers.

M. Calum in hys. 4. booke of Institutions. 3. chap. 15. section/ sheweth that the Church hyd chuse/ and that the Apostles hyd moderate the election/ and confuteth them which vpon the places of Titus and Timothe/ would proue that the election belongeth to one man.

4. That there ought now to be elders to gouerne the church with the Pastors/ and Deacons to provide for the poore.

Touching Elders/ the iudgement of M. Calum hath bene before declared in the first of these propositions.

M. Beza in hys booke of diuorces/ page. 161. sayeth/ that the Eldership of the church ought to be/ where there is a Christian magistrate.

Touching Deacons/ M. Calum. 4. booke. 3. chap. 9. section/ after that hee had described what deacons the churches had in the Apostles tymes/ sayeth that we/ after their example ought to haue the like.

M. Beza in the. 5. cap. and. 23. section of hys confessions/ sheweth that the office of the distribution of the goodes of the church/ is an ordinary function in a church lawfully constituted/ which office in the. 30. he calleth the Deaconship.

D. Martyr vpon the. 12. to the Rom. speaking of the Elders/ which did assist the pastor in euery Church/ & of the Deacons/ lamenteth that hys order is so fallen out of the church/ that the names of these functions do skarce remayne.

M. Bucer in hys first booke of the kingdome of Christ/ for the auncientes of the Church sayeth/ that the number of the Elders of euery church/ ought to be encreased according to the multitude of the people/ and in the. 14. chap. of the same booke sayeth that hys order of Deaconshyppe/ was religiously kept in the church/ vntill it was driuen out by Antichrist.

5. That excommunication pertayneth not to any one man in the Church.

M. Calum in hys Institutions. 4. booke. and. 11. chap. and. 6. section teacheth that Excommunication pertayneth not to one man/ & that it was too wicked a fact/ that one man taking the authoritie which was common to other/ to himselfe alone/ opened a way to tyrannie/ tooke from the Church her right/ and abrogated the church Senate/ ordayned by the spirite of Christ. And in the. 12. chap. and. 7. section/ hee sayeth further that it ought not to be done without the knowledge and approbation of the Church.

M. Beza in hys confessions. 3. chap. 47. section/ sayeth that hys power of excommunicating is geuen to no one man/ except it please God to worke extraordinarily.

Peter Martyr vpon the. 1. to the Corinthes/ and. 5. chap. sayeth that it is very daungerous/ to permit so weighty a matter as excommunication/ to the discretion and will of any one man. And therfore/ both that tyranny might be auoyded/

ded/ and thys cenſure executed with greater fruite / and gentlie/ that the vſe
ſwhich the Apoſtle there vſeth/ is ſtill to be obſerued.

M. Bucer of the kingdome of Chriſt/ in the. 1. booke. and. 9. chap. ſayeth that S. Paule accuſeth the Corinthians/ for that the whole church/ dyd not caſt out of their company the inceſtuous perſon.

6. That Chaunceliors/ Commiſſaries/ Officials. &c. vſurpe authority in the Church/ which belongeth not to them.

M. Caluin in hys Inſtructions. 4. boke. 11. chap. 7. ſect. ſpeaketh againſt the office of Officials / and alledgeth diuers reaſons againſt them/ as that they exerciſe that part of the Byſhops charge / and that they handle matters ſwhiche pertayne not to the ſpirituall iuriſdiction.

M. Beza in hys boke of Diuorces / proueth that the iudiciall deciding of matrimonyall cauſes appertayneth vnto the ciuill magiſtrate/ ſayeth that officials/ proctors/ and promoters/ and in a ſword all the ſwinish filth/ now of long time hath ſwalled the church.

Peter Martyr vpon the. 13. chap. to the Romaines/ ſpeaking againſt the ciuill iuriſdiction of byſhops/ doth by the ſame reaſon condemne it in their deputies the officials.

7. That the myniſters of the ſworde/ ought not to exerciſe any ciuill offices and iuriſdiction.

M. Caluin in hys Inſtructions. 4. boke. 11. chap. 9. ſect. bringeth diuers reaſons to proue that byſhops may neyther vſurpe / nor take being geuen them/ eyther the right of the ſword/ or the knowledge of ciuill cauſes.

M. Beza in hys Confeſſions. chap. 5. ſect. 32. ſayth that the Eccleſiaſticall iuriſdiction is to be diſtinguiſhed from the ciuill / and that although the byſhops in the times of Chriſtian Emperours were troubled with the hearing of ciuill cauſes yet they dyd not that by any iudiciall power/ ſwhich they exerciſed / but by a frendly entreaty of the parties / ſwhich were at diſcorde: and ſayeth notwithſtanding/ that herein the Emperors dyd geue too much to the ambytion of certayne byſhoppes/ wherevpon by litle/ and by litle/ afterwarde all thinges were confounded. And in the. 42. ſection/ ſayeth that thoſe corporall punyſhmentes ſwhich the Apoſtles exerciſed/ were peculiar/ and extraordinary.

Peter Martyr vpon the. 13. to the Romaines/ ſpeaking of thys meeting of both Eccleſiaſticall/ and ciuill iuriſdiction in one man/ ſayeth/ that when both the ciuill/ & Eccleſiaſticall functions do ſo meete/ that one hindreth the other/ ſo that he ſwhich exerciſeth the one/ can not myniſter the other.

M. Bucer vpon the. 5. of Matthew/ ſayeth that there is no man ſo wiſe/ & holy/ ſwhich is able to exerciſe both the ciuill/ & the Eccleſiaſticall power/ and that therfore he ſwhich will exerciſe the one/ muſt leaue the other.

8. That the ſacraments ought not to be priuately adminiſtred/ nor by women.

The Engliſh confeſſion. c. 20. holdeth that baptiſme ought not to be myniſtred by women/ or midwiues / to the ſwhich alſo may be ioyned the Liturgy of the Engliſh church at Geneua/ ſwhich condemneth the myniſtring of either of the ſacramentes in priuate houſes/ or by women.

Peter Martyr vpon the. 11. chap. of the. 1. ep. to the Corinthes/ in deſcribing the corruptions of the Lordes ſupper/ noteth thys to be one/ that the church dyd not communicate altogether/ ſwhich corruption as it was in dyuers places in times paſt/ ſo he complayneth that it is now.

M. Bucer in hys firſt booke of the kingdome of Chriſt/ and. 7. chap. proueth out of the. 10. to the Corinth. that the ſwhole church ſhould receiue the ſup-

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per of the Lord together / and that the vse of the church of God in thys behalfe / ought to be of great and diligent endeuour to be refrained from the churches / & that it is a contempt of the mysteries / not to be partakers / when they are called.

29. Thys agreeth with Philippians / wherein it is not decent that baptisme be ministred but in the church / & that at standing houres / and by the ministers / and further / that vpon no necessitie (as it is called) it ought to be ministred in priuate houses. & so that if it might be ministred in priuate houses / yet no other sort then by ministers.

30. Calum in hys institutions. 4. booke. chap. 15. sect. 20. 21. prouyth that baptisme ought not to be ministred by priuate men / or by any women.

9. The iudgement of those late writers touching ceremonies and apparell / whose secret Epistles 29. Doctor alledgeth / appeareth by their playne & following / cited out of their bookes printed / and published by their selues. Wherof also some are alledged by the authority of the examiner / to whom are diuers other places to thys purpose / subiect: vnto I referre the Reader.

29. Bucer vpon the. 18. of Math. sayth that they liue nothing / which doe alwayes obiect / that greater things must be vrged / then the reformation of ceremonies / thereby defending the reliques of Antichrist / forasmuch as ceremonies are testimonies of religion: And that / as there is no agreement betweene Christ and Belial / so those which are sincere Christians / can abyde nothing of Antichrist.

Peter Martyr vpon the. 19. of the. 1. booke of the kings / sayeth that the Lutherans must take heede / least hauing cut of many popishe errors / they follow Iehu by retayning also many popish things. For they defend still the reall presence in the bread of the supper / and images / and vestiments. &c. and sayeth that religion must be wholy reformed to the primitiue.

Bullinger in hys Decades. 4. booke / and. 7. sermon / sayth that our sauiour Christ & the Apostles vsed their accustomed apparell in the supper / and that although in times past the ministers put on a kynde of cloke vpon their common apparell / yet that was done neither by the precept of Christ / nor of hys Apostles / but by the tradition of men / and that in the ende / after the example of the priestes apparell in the olde law / it long tyme vpon the ministers / at the ministration of the supper. But (sayeth he) we haue learned long agoe / not only that all Leuiticall ceremonies are abrogated / but also that they ought not to be brought ageyne into the Church of no man. And therefore seing we are in the light of the gospell / and not vnder the shadow of the law? we doe worthely reiect / that maner Leuiticall apparell.

Gualter vpon the. 21. of the Acts / among others / bringeth thys for one reason / to wyt one Paules shauing of hys head: for that the gospell had bene preached. xx. yeares / and that therefore the infirmitie of the Iewes ought not to haue bene borne with. Then after he sayeth that that teachethe how much the superstitious maners of ceremonyes / hurte the gospell / which nourisheth the weakenes of fayth by the long suffering of ceremonyes: and by their long bearing / vnder the bondage of those ministers / which are more fervent.

FINIS.